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HISTORY AND BIOGRAPHY.

Mr. Manning's History of the Exeter Assembly.

SIR, Exeter, Oct. 2, 1817.

IN a late Number of the Repository, (p. 386,) a wish was expressed that some one would send an account of the Assembly of Ministers held in the county of Devon. I very readily transmit to you what information I can collect of the formation and conduct of the Assembly.

Most of your readers will recollect, that in the year 1653, Mr. Baxter and his brethren in Worcestershire formed an association of ministers. Their example was followed in Devonshire, and I have in my possession the minutes of their proceedings. The first meeting in this county was held Oct. 18, 1655. Thirty rules were laid down for the government of the Assembly, some of which breathe a very liberal spirit. At the Restoration this association was dissolved; but the good effects it produced led the Dissenters, in 1691, to form an Assembly, the minutes of which, from the year 1721 to the present time, are now before me. Mr. Saunders, M. A., ejected from Kentisbeer, presided as Moderator at the first meeting, and Mr. Caryl, another ejected minister who was then settled at Crediton, preached. In these Assemblies (and the custom is still continued), a Moderator was chosen, who opened the service with prayer, after which there was a public morning service, in which two or three ministers took a part. They met again in the afternoon to consult about the affairs of their respective societies, examine the testimonials of those who offered themselves as candidates for the ministry, and appoint the Ordainers. But as every human institution partakes of the imperfection of its origin, so this association being formed at a period when religious liberty was very imperfectly understood, it is no wonder

that some of its rules should have breathed the contracted spirit of its pious but misjudging founders. I have just observed, that the Assembly took upon itself to examine the testimonials of those who offered themselves for the ministry. In doing this, its members too often insisted on such qualifications as the Scriptures did not require. It was, therefore, chargeable with assuming an unlawful jurisdiction over the consciences of men. About the middle of the last century many members of the Assembly considered it in this light. They perceived that admitting one unscriptural test to be proposed by an order of the Assembly, as a necessary term of admission to the Christian ministry, was a matter of very serious moment, and drew after it consequences extremely important. For, one being admitted, two, ten, or thirty-nine, might, with equal right, be hereafter added, the consequences of which were too obvious not to be observed, and too formidable not to be the object of dread. It being, therefore, proposed to the Assembly, which met in May, 1753, to take into consideration, *whether the Assembly will recommend any candidates who refuse to declare their faith in the Deity of the Son and the Holy Spirit*, it was debated whether the question should be put, and decided by a majority in the negative. In consequence of this vote, it has since been left with the respective congregations to satisfy themselves of the qualifications of the persons they choose for their ministers. Since this question has been decided, nothing has occurred to destroy the peace and harmony of these meetings. During more than forty years in which I have resided in this county, I do not remember having been once absent, and am therefore a competent witness, and have no hesitation in declaring, that these meetings have always been

conducted with great order, and have much conduced to the comfort and encouragement of the ministers, cherished mutual affection, and animated them to more zealous exertions in the duties of their profession.

Were the Dissenting ministers, in every county, to form similar associations on their general principles, and if the transactions of these Assemblies were sent by deputies or by authenticated letters to a general Assembly of Dissenters, meeting at Dr. Williams's Library, we should then have a general sympathy, as a body should have with its parts; no member could be oppressed or injured without exciting the concern and indignation of the whole, and tyranny and persecution would see, that in their first steps towards injustice and cruelty, they must encounter a whole body of people firmly united to each other and actuated by one general and noble principle. But it may be said, "Amidst the diversity of opinions and tastes which have prevailed among Protestant Dissenters, from their first separation from the Established Church to this day, it would be in vain to search for any one principle which all have admitted as the common ground of dissent and the common bond of union." This is partially true. When this Assembly was formed, the non-conformists seem, in general, to have had very contracted notions with respect to the right of private judgment, and little inclination to depart from the popular system of religious faith. They dissented from the Church of England rather from a dislike of its rites and ceremonies, and an aversion to every address to the senses in the forms of religion, than from enlarged principles of toleration or a liberal spirit of inquiry. Dr. Calamy's "*Defence of Moderate Nonconformity*," published at the beginning of the last century, was probably the first publication which contained the merits of the cause; and Mr. Locke assured the author, it was such a defence as could not be answered, and that on these principles he need not fear any anta-

gonist. Mr. Towgood entered the same field, and occupied the same ground with Dr. Calamy. His letters to Mr. White are composed with a strength of argument, acuteness of discussion, and animation of language, which entitle them to a distinguished rank amongst controversial writings, and will, most probably, continue to be read and be appealed to, as a complete and unanswerable vindication of the rights of private judgment, and a dissent from all human authority whatever in matters of religion. Since these publications, the Dissenters have rested their dissent chiefly, on the natural right which every man possesses of framing his system of faith, and choosing his form of religious worship for himself. Among all the diversity of opinion, here is an object which ought to form an inseparable bond of union amongst us, and engage us to a zealous attentoin to our common interest. Were associations formed, throughout the kingdom, on these general principles, they would be attended, I am confident, with the most beneficial consequences. Such Assemblies bring Protestant Dissenters of each denomination acquainted with each other, soften the asperity which jarring interests are too apt to excite, deliver them from the sad effects of their present divided, unconnected state, and give them that share of influence and weight in every affair of consequence, relative to themselves or the interests of their country to which they are entitled.

Should this history of the Devon and Cornwall Assembly be proper for admission into your Repository, it will probably be followed with some extracts from the minutes of the Assembly.

I have also in my possession a list of the students educated at the Academies of Taunton, Exeter and Tiverton, a copy of which shall be much at your service.*

J. MANNING.

* The communications here promised will be thankfully received. Ed.

ORIGINAL LETTERS.

1. *From Rev. Thomas Newman* to Mr. Paice, † on his going into Business.*

DEAR JOSEPH,

UNDERSTANDING that you are now actually engaging in business and entering upon the world, my affection to you, and concern for your real welfare, put me upon lending you my best assistance towards your happiness, which I wish as heartily as I do my own. It is not in my power to instruct you in business, nor to secure you one correspondent if you live to the end of your apprenticeship. All I can propose is to assist you in maintaining a reputation with God, with yourself and the world, whereby you will bid fairest for safety and comfort, and for that degree of success as shall render you more happy than the greatest wealth without such a reputation will do. Accordingly, I would recommend the following counsels to you, which have been tried and have never yet failed of procuring happiness, which is what, I presume, you desire, and what your tender parent and affectionate relations wish you.

1. Remember that the providence of God hath a supreme and sovereign influence upon all causes and events. He can blast what is most promising, or he can prosper what is very unlikely to succeed; he can deprive you of the most valuable friends, or he can render those friends to you from whom you expect nothing: hereupon as you now set out in the world, set out with God, I mean by serious daily applications to him. Before you enter upon business, recommend yourself to his guidance, protection and blessing, and act as under his continual inspection all the day. Be sure to make him your friend, who is the Author of all your blessings, upon whom all your hopes and happiness have a dependence,

infinitely beyond what they can have upon all other friendships and causes put together: that friendship you are more sure to obtain by a desire of pleasing him in all you do, than you are of obtaining any that are human, and there is infinitely more in it when obtained.

2. Whatever business your place and relation call upon you to attend to, discharge it with that diligence and faithfulness as if it was your own, and do it in obedience to God, or because he requires it: therein you will be as acceptable to him as in any acts of devotion and worship, but still look upon this as your most important business, and therefore to be regarded, whatever degree of other business you have to attend to. Whilst you express all dutiful regards to a father and master on earth, remember there is an honour due to your Father, and a service due to your Master in heaven, which nothing can justify the neglect of. Let these then go together.

3. Set it down with yourself, as a certain truth, that religion was designed for your happiness: whatever pleasures that forbids you to gratify, are only those that would entail misery and pain upon you, and will be found bitterness in the latter end; and this consequence can no more be prevented, than you can prevent the fire burning any thing that is thrown into it. There is no one law or rule of religion that you violate, but is attended with proportionable mischief to yourself in this world.

4. Place your happiness in the approbation of your Maker, and in the peace of your own mind. If your own heart condemns you for doing any thing amiss, you will have no satisfaction in what others say or think of you; for what doth it signify to be thought well of by the world, whilst your conscience tells you, you do not deserve it? There is nothing so hard to bear as your own accusing mind or your own reproaches of yourself. Innocence is attended with peace, guilt is followed sooner or later with torment and terror, and no external circumstance can make up the loss of peace, no advantage can be a gain under that

* Minister of the Presbyterian Congregation in Carter Lane, London: born in the year 1692; died Dec. 6, 1758. He was the Author of *Sermons on Happiness*, two volumes, 8vo. and of other *Sermons*.

† For a pleasing proof of the conformity of Mr. Paice's life to the directions of his faithful preceptor, see the accounts of him, *Mon. Repos.* V. 458, 602, 640. VI. 640.

loss; thereupon beware of the first breach made upon your peace. What you doubt, do not. What your mind upon proposal of it to you tells you is evil, don't hesitate about, but reject it at once; and let no entreaties prevail with you to a compliance. Always look upon those who would tempt you to sin as your worst enemies, as they are therein tempting you to sorrow and misery.

5. Carefully observe stated times for religious exercises, so as not to admit any thing, if possible, to break in upon them. Engage not in any worldly affairs till you have seriously prayed and recommended yourself to God, in whose hands your times are, and upon whose care of you your happiness depends, and from whose blessings your successes flow. Conscientiously observe that day in the week which God hath reserved for himself, by spending it in the improvement of your mind, in the knowledge of religion, and in the fixing a sense of the reasonableness, necessity and advantages of it; thinking over what you read or hear. If you don't keep a fixed time for your daily devotions, and before you engage in worldly affairs, you will find so many interruptions that, in all probability, you will neglect it; and by neglecting it once you will be in danger of throwing it off, and if once you level that day, which God in kindness to you hath set apart for his own service, by spending it in the trifles and pleasures that are more excusable on the others, you will find it introduce a disregard of what is serious and sacred.

6. Whilst it is your duty to be diligent in your worldly business at proper times, yet remember you have a concern before you of much greater importance than getting wealth or providing for your own subsistence here, and that is, the saving your soul and preparing that for an eternal existence hereafter, which must be done here or be for ever undone. Write it, as it were, upon your own mind, so as to have it often occurring to your thoughts, what will it profit me to gain the whole world and to lose my own soul, or to be happy now and miserable for ever?

7. Remember the vanity and uncertainty of every thing in this life, so that you may not love any thing un-

reasonably in this world, nor expect much from it, nor be thrown out of the possession of yourself if you meet with disappointments. Nay, expect disappointments, for you will surely find them; but you will find the fewer, the lower your expectations are, and the more you proportion your affection to the nature of things.

8. Don't trust to your own understanding even in things which you think yourself master of, but consult a wiser and faithful friend, as you can have the benefit of it. Humility or a low opinion of yourself is beautiful and safe for you, whilst pride and conceit will render you odious to the wise, and the prey of the wicked. If any thing of entertainment be proposed to you, don't comply till you have consulted those that are wiser than yourself, and always prefer the counsel of those whom you know to wish you well, before all the representations or assurances of others.

9. Since you will necessarily, if you live, be obliged to converse with all sorts of persons, it is requisite that you be able to form some judgment of them for your own safety. Remember, therefore, there are few that are sober and good. Where business leads you to speak to the very worst, or to transact business with them, do it, but have no more to do with them than just to dispatch your business with them. Contract no freedoms with any you don't know, till you have inquired their character; and make your wise and tender Parent your constant adviser in that as well as every other respect. Consider not only what is proposed to you, but who proposes it, and if the person that proposes doth not behave well, suspect his proposal if it be for pleasure and recreation. Always look upon that person as your enemy, and as having a design to corrupt and make you unhappy, who shall endeavour to lessen your esteem of your parent and friends, or to make you regardless of what they say.

10. Be ready to serve all about you according to your ability; be kind to as many as your circumstances will admit, preferring the worthy to the unworthy. Be courteous and obliging to all; but remember it is not courtesy but weakness to comply with any request that you think evil or that you think may lead you into it.

II. *From the late Robert Robinson to a Clergyman: communicated by Mr. Madge.*

Norwich, Nov. 15, 1817.

SIR,

I SEND for insertion in the Monthly Repository the following letter of the late Robert Robinson, which was put into my hands some time ago by a respectable clergyman of this city, to whom it was addressed, in answer to a request of his, (communicated anonymously,) that the Author of the Village Sermons would give a more accurate and detailed account of his notions on the subject of spiritual influence. The letter, it will be seen from its date, was written not more than a twelvemonth before the writer's death. Of its genuineness there can be no doubt, the original being at this time in my own possession. Besides, its style is so pointedly and characteristically expressive of the Author, that every one acquainted with his writings will immediately recognize it to be his.

T. MADGE.

Chesterton, Cambridge,
July 1, 1789.

SIR,

I have not accustomed myself, I own, to answer anonymous correspondents, but the style and spirit of your favour seem to demand a different treatment. My apology for not writing immediately I hope you will readily admit. I was just gone from home when your letter came to hand, and have only just now returned. The letter was indeed sent to town, but in the perpetual circle of company, visiting, preaching and business, of that mart of all wares, except retirement, I could not attend to my letters from home, excepting only the very important.

Accept my thanks, Sir, for the transcript from Dr. Priestley and for your just remarks. Certain it is, (at least so it appears to me,) the popular notion of the *immediate* influence of the Deity on the mind is a source of innumerable errors, and, among Protestants, is utterly indefensible, because it contradicts the grand principle of Protestantism, the sufficiency and perfection of the Holy Scriptures. Revelation in this view is unrevealed, and the necessity of an infallible living

Judge is taken for granted. What follows may be easily seen.

Sir, I am flattered by your approbation of the Village Discourses to the poor. Assuredly they were never intended for such readers as yourself; but if you, and such readers as yourself, will condescend to recollect the extreme ignorance of the lower classes of mankind, the intolerable vices which their ignorance generates, the benefits acquired to society by their reformation, and the absolute necessity of vulgarizing one's-self to obtain the purpose of enlightening and meliorating them, you will, I humbly hope, set goodness of design against grossness of style, and consider *their* sermons as you do their *labour* and their *diet* as proper for them, though not for yourself. It is easy, Sir, to christen their children, to church their wives, and to give the sacrament to themselves in their last sickness, but to rouse their sleeping reason into reflection, to compel their passions to do homage to virtue, to inspire them with manly hopes and fears is not so easy; and the weakest efforts, even such as scent of rude, illiterate and unpolished manners, if they succeed, ought in justice to pass uncensured by their superiors. No, Sir, far from being offended at what you say, I consider it as a proof of the greatness of your understanding and the goodness of your heart. Every thing in that book was intended for the dregs of the people, whom, however, we are all bound to pity and relieve.

I accept also, Sir, as a mark of your esteem, your friendly advice concerning a treatise on the subject mentioned above, addressed to the literati. To say nothing of my own incapacity, I beg leave to observe, that not enthusiasm, but Deism seems to be the favourite of the great; that they who move heaven and earth to perpetuate established errors are not accessible to the unpensioned voice of the cool, deliberate nature and fitness of things; that men of the finest talents and of unquestionable learning and virtue, have often endeavoured, and some are now endeavouring, to rescue the religion of Jesus from the barbarisms of dark ages, and to restore it to its original simplicity, with what success let a Price or a Priestley say. What

good can inferior men, admitted indeed to their company, but not worthy to loose the latchet of their shoes, what good can such men hope to do? Take away from a credulous enthusiast all but the rational, and you deprive him of all the little religion which he professes to have, and you reduce him to despair, in fact for being freed from fraud, in appearance for depriving him of what all the world applaud, and of that for which only he is applauded. Rational religion, Sir, ever was and ever will be the dread of those who raise for themselves riches and reputation out of the doctrine of mystery, and of course insurmountable obstacles will be raised against it. Such reflections discourage many men, and must dismay all dependent men, otherwise men who fear God and love mankind, and objects more of pity than of blame. No, I do not think, in general, that the literati want conviction, but they want power to carry their convictions into actions. They have been educated in luxury, they cannot consent to be frugal and poor, they have been ranked with the wise and the wealthy, they cannot brook neglect and contempt. Great was the wisdom of him who said, *If any man will be my disciple, &c.* Luke xiv. 25—33.

In brief, Sir, I am now engaged in a work soon to be published, entitled, "A History of Baptism," which takes up all my time; and of the immediate agency of the Deity, in my small circle, I have said so much and so often what I think, that I do not feel any inclination to say more. Such a plan as you are pleased to sketch, would undoubtedly be a most useful work to serious men, but it would be a work of labour, for it would go to cut up by the roots that most fatal of all mistakes, the forming of systems by detached passages, which is the fort of the popular doctrine of divine agency.

Sir, I have written till I feel the inconvenience of writing in the dark, for I have not the most distant guess of the person to whom I write; but a fellow-christian, as he is pleased to style himself, will readily pass by all improprieties, and believe this scrap not to offend, but to assure him that I am his most obedient, humble servant,
ROBERT ROBINSON.

III. *From the late Francis Webb, Esq. on the Improved Version; communicated by Mr. Seaward.*

SIR, *Litton, Oct. 1817.*

THE following letter from the late Francis Webb, Esq., was occasioned by some interesting conversation which took place at his residence, at Lytchet Cottage, near Poole. The subject was the Improved Version of the New Testament, which was generally and highly approved of by him, yet he was of opinion, the passage more particularly in question, Colossians, i. 19, was by no means improved by the present translation. The remarks, at any rate, serve to shew what precision, pathos and energy of mind this venerable and learned author possessed, even to the age of nearly eighty years. By giving them a place in your valuable Repository, you will, perhaps, gratify many other friends and admirers of that great and eminent character, besides

R. SEAWARD.

DEAR SIR,

Since I had the pleasure of seeing you, I have turned to Mr. Peice's Paraphrase, and find that the authors of the New Version have adopted his translation of the verse in question, in which the learned Castellio is followed; who thus renders it: "Quoniam per eum visum est Patri omnem universitatem inhabitare." In support of this translation, he remarks, "that whenever an infinitive verb is, in the New Testament, joined with εὐδοκῆσαι, it always denotes the action of him who is spoken of as pleased." Mr. P. vindicates and illustrates this translation by several other parallel and appropriate texts. But allowing this to be the true rendering and meaning of the place; yet these words of the learned commentator, adopted in the New Version, appear to me objectionable; since, without his explanation, common and unlearned readers, I am persuaded, would be apt to be confounded or misled. But with all imaginable deference and respect to such learned authorities, I am inclined to acquiesce in our common version: and for the following reasons.

* For an account of this gentleman, see Mon. Repos. X. 526. XI. 71, 189—192, 280, 281, 331.

1. The whole of the apostle's address, especially from the 13th verse, is an enumeration and description of those spiritual blessings and privileges derived to Colossian converts by or through Christ. Indeed, this is the main design of the whole Epistle, with suitable exhortations to duty.

2. The apostle writes these things to the Colossians, as he says, "lest any man should beguile them with enticing words, and spoil them through philosophy and vain deceit, after the tradition of men, after the shadows of the world, and not after Christ." By which, and the worshiping of angels, &c., the apostle seems to allude to the doctrines of the Gnostics; on which Mr. Scott has judiciously remarked in a note in his excellent Discourse.* Now it is well known, that the Gnostics, by their *πλήρωμα*, meant the joint influences or fulness of their subordinate powers, which they held in great estimation and veneration. As the great apostle, in his masterly, eloquent, and, in some places, sublime comparison (in his Epistle to the Hebrews) between the Jewish High Priest and Christ, sets forth the pre-eminent and exalted character of the latter; saying, as it were, to the Jews, "If you value yourselves on having a High Priest appointed by God himself to this high office, with all its sacred privileges and functions, and are still partial to this and other parts of ritual law: behold, I will shew you a High Priest of divine appointment, who, in every respect, is infinitely superior to that you or your fathers could boast; who, after having performed with sinless obedi-

ence and exactness, all the high and sacred duties of his station, is entered into the holiest of holies, even heaven, where he ever lives to make intercession for us." So, in the present case, the spirit of his Epistle to the Colossians is: "Are there those who pretend to teach you, that there are subordinate divine agents commissioned or capable, either in their separate or collective characters or influences, which they style *πλήρωμα*, to instruct you? Behold, in Christ alone all these divine characters and influences concentrated by the appointment of God himself, who was pleased that in him this, and more than this *πλήρωμα* should inhabit or dwell." Thus it appears to me, that the apostle's argument is rendered more apt and complete, and has in it a beautiful and energetic propriety. And both these cases appear to me as admirable instances and illustrations of the *argumentum ad homines*.

I think it right thus hastily to say thus much by way of some apology for, and abatement of the hasty, and, perhaps, too severe censure I past on the New Version, which I should most certainly have been more cautious of doing, had I, as I ought to have done, consulted the able and learned Commentator Mr. P. But I really did not recollect, at the time, that he was, where he ought not to be, on my shelf. Perhaps, after all, I have been burning day-light, and the learned Commentator is on your table. If so, I have my pains (and justly) for my reward.

I remain, with great respect and esteem, dear Sir,

Yours truly and sincerely,
F. WEBB.

L. Cottage, 24th March, 1809.

The Rev. Mr. Seaward, Poole.

* Sermon before the Southern Unitarian Society, by Rev. Russell Scott, of Portsmouth. R. S.

See Mon. Repos. V. 251, 252. Ed.

EXTRACTS FROM NEW PUBLICATIONS.

I. *Mr. Jefferson's Plan of a College for Virginia, in a Letter to Mr. P. Carr, President of the Board of Trustees.*

(From Niles's Weekly Register, published at Baltimore. No. 3 of Vol. X. (for 1816,) pp. 34-36.)

DEAR SIR,

ON the subject of the academy or college proposed to be established in our neighbourhood, I promised the

trustees that I would prepare for them a plan, adapted, in the first instance, to our slender funds, but susceptible of being enlarged either by their own growth, or by accession from other quarters. I have long entertained the hope that this our native state would take up the subject of education, and make an establishment, either with or without incorporation into that of

William and Mary, where every branch of the science deemed useful at this day, should be taught in its highest degree. With this view, I have lost no occasion of making myself acquainted with the organization of the best seminaries in other countries, and with the opinions of the most enlightened individuals on the subject of the sciences, worthy of a place in such an institution. In order to prepare what I had promised our trustees, I have lately revised those several plans with attention, and I am struck with the diversity of arrangement observable in them, no two being alike. Yet I have no doubt that these several arrangements have been the subject of mature reflection, by wise and learned men, who, contemplating local circumstances, have adapted them to the condition of the section of the society for which they have been framed. I am strengthened in this conclusion, by an examination of each separately, and a conviction that no one of them, if adopted without change, would be suited to the circumstances and pursuits of our country. The example they have set, then, is authority for us to select from their different institutions the materials which are good for us, and with them to erect a structure, whose arrangement shall correspond with our own social condition, and shall admit of enlargement in proportion to the encouragement it may merit and receive. As I may not be able to attend the meetings of the trustees, I will make you the depository of my ideas on the subject, which may be corrected as you proceed, by the better views of others, and adapted from time to time, to the prospects which open upon us, and which cannot now be specifically seen and provided for.

In the first place we must ascertain with precision the object of our institution, by taking a survey of the general field of science, and marking out the portion we mean to occupy at first, and the ultimate extension of our views beyond that, should we be enabled to render it in the end, as comprehensive as we could wish.

I. *Elementary Schools.*

It is highly interesting to our country, and it is the duty of its functionaries, to provide that every citizen in it should receive an education

proportioned to the condition and pursuits of his life. The mass of our citizens may be divided into two classes, the labouring and the learned. The labouring will need the first grade of education to qualify them for their pursuits and duties: the learned will need it as a foundation for further acquirements. A plan was formerly proposed to the legislature of this state for laying off every county into hundreds or wards of five or six miles' square, within each of which should be a school, for the education of the children of the ward, wherein they should receive three years' instruction gratis, in reading, writing and arithmetic, as far as fractions, the roots and ratios, and geography. The legislature at one time tried an ineffectual expedient for introducing this plan, which having failed, it is hoped they will some day resume it in a more promising form.

II. *General Schools.*

At the discharge of the pupils from the elementary schools, the two classes separate; those destined for labour will engage in the business of agriculture, or enter into apprenticeships to such handicraft arts as may be their choice; their companions destined to the pursuits of science, will proceed to the college, which will consist 1st of general schools, and 2nd. of professional schools. The general schools will constitute the second grade of education.

The learned class may still be subdivided into two sections: 1. those who are destined for learned professions as a means of livelihood: and 2. the wealthy, who, possessing independent fortunes, may aspire to share in conducting the affairs of the nation, or to live with usefulness and respect in the private ranks of life. Both of these sections will require instruction in all the higher branches of science, the wealthy to qualify them for either public or private life; the professional section will need those branches especially, which are the basis of their future profession, and a general knowledge of the others, as auxiliary to that, and necessary to their standing, and associating with the scientific class. All the branches then of useful science ought to be taught in the general schools, to a competent extent in the first instance. These sciences may be

arranged into three departments, not rigorously scientific indeed, but sufficiently so for our purpose. These are,

I. *Language*. II. *Mathematics*.

III. *Philosophy*.

I. *Language*. In the first department I would arrange as distinct sciences, 1. languages and history, ancient and modern: 2. grammar: 3. belles lettres: 4. rhetoric and oratory: 5. a school for the deaf, dumb and blind. History is here associated with languages, not as a kindred subject, but on a principle of economy, because both may be attained by the same course of reading, if books are selected with that view.

II. *Mathematics*. In the department of mathematics, I should place distinctly, 1. mathematics pure: 2. physico-mathematics: 3. physics: 4. chemistry: 5. natural history, to wit, mineralogy: 6. botany: and 7. zoology: 8. anatomy: 9. the theory of medicine.

III. *Philosophy*. In the philosophical department, I should distinguish, 1. ideology: 2. ethics: 3. the law of nature and nations: 4. government: 5. political economy.

But some of these terms being used by different writers, in different degrees of extension, I will define exactly what I mean to comprehend in each of them.

I. 3. Within the term of belles lettres, I include poetry and composition generally, and criticism.

II. 1. I consider pure mathematics as the science of 1. numbers, and 2. measure in the abstract: that of numbers comprehending arithmetic, algebra, and fluxions: that of measure, (under the general appellation of geometry,) comprehending trigonometry, plane and spherical, conic sections, and transcendental curves.

II. 2. *Physico-mathematics* treat of physical subjects by the aid of mathematical calculation. These are mechanics, statics, hydrostatics, hydraulics, hydrodynamics, navigation, astronomy, geography, optics, pneumatics, and acoustics.

II. 3. *Physics* or *natural philosophy*, (not entering the limits of chemistry,) treat of natural substances, their properties, mutual relations, and action. They particularly examine the subjects of motion, attraction, magnetism, electricity, galvanism, light, meteorology,

with an &c. not easily enumerated. These definitions and specifications render immaterial the question whether I use the generic terms in the exact degree of comprehension in which others use them: to be understood is all that is necessary to the present object.

III. *Professional Schools*.

At the close of this course, the students separate, the wealthy retiring with a sufficient stock of knowledge, to improve themselves to any degree to which their views may lead them, and the professional section to the professional schools, constituting the 3d grade of education, and teaching the particular sciences which the individuals of this section mean to pursue, with more minuteness and detail than was within the scope of the general schools for the second grade of instruction. In these professional schools, each science is to be taught in the highest degree it has yet attained: They are to be in the

1st Department, the fine arts, to wit, civil architecture, gardening, painting, sculpture and the theory of music. In the

2d Department, architecture, military and naval projectiles, rural economy, (comprehending agriculture, horticulture and veterinary,) technical philosophy, the practice of medicine, materia medica, pharmacy and surgery. In the

3d Department, theology and ecclesiastical history, law, municipal and foreign.

To these professional schools will come those who separated at the close of their 1st elementary course, to wit:

The lawyer to the school of law.

The ecclesiastic to that of theology and ecclesiastical history.

The physician to those of the practice of medicine, materia medica, pharmacy and surgery.

The military man to that of military and naval architecture and projectiles.

The agricultor to that of rural economy.

The gentleman, the architect, the pleasure gardener, painter and musician, to the school of fine arts.

And to that of technical philosophy will come the mariner, carpenter, ship-wright, plough-wright, wheel-wright, mill-wright, pump-maker, clock-maker, machinist, optician,

metallurgist, founder, cutler, druggist, brewer, vintner, distiller, dyer, painter, bleacher, soap-maker, tanner, powder-maker, salt-maker, glass-maker, to learn as much as shall be necessary to pursue their arts understandingly, of the sciences of geometry, mechanics, statics, hydrostatics, hydraulics, hydrodynamics, navigation, astronomy, geography, optics, pneumatics, acoustics, physics, chemistry, natural history, botany, mineralogy and pharmacy.

The school of technical philosophy will differ essentially in its functions from the other professional schools. The others are instituted to ramify and dilate the particular sciences taught in the 2d grade on a general scale only. The technical school is to abridge those which were taught there too much in extenso for the limited wants of the artificer or practical man. These artificers must be grouped together, according to the particular branch of science in which they need elementary and practical instruction, and a special lecture, or lectures, should be prepared for each group—and these lectures should be given in the evening, so as not to interrupt the labours of the day. This school, particularly, should be maintained wholly at the public expense, on the same principles with that of the ward schools. Through the whole of the collegiate course, at the hours of recreation on certain days, all the students should be taught the manual exercise, military evolutions, and manœuvres; should be under a standing organization as a military corps, and with proper officers to train and command them.

A tabular statement of this distribution of the sciences will place the system of instruction more particularly in view.—

I. or elementary grade in the ward schools.

Reading, writing, arithmetic, geography.

II. or general grade.

1. Language, and history, ancient and modern.

2. Mathematics, viz :

Mathematics pure.

Physico-mathematics.

Physics.

Chemistry.

Anatomy.

Theory of medicine.

Zoology.

Botany.

Mineralogy.

3. Philosophy, viz :

Ideology.

Ethics.

Law of nature and nations,

Government.

Political economy.

III. or professional grade.

Theology and ecclesiastical history.

Law, municipal and foreign.

Practice of medicine.

Materia-medica and pharmacy.

Surgery.

Architecture, military and naval, and projectiles.

Technical philosophy.

Rural economy.

Fine arts.

On this survey of the field of science, I recur to the question, what portion of it do we mark out for the occupation of our institution? With the first grade of education we shall have nothing to do.—The sciences of the 2nd. grade are our first object—and to adapt them to our slender beginnings, we must separate them into groups, comprehending many sciences each, and greatly more in the first instance, than ought to be imposed on, or can be competently conducted by a single professor permanently. They must be subdivided from time to time, as our means increase, until each professor shall have no more under his care than he can attend to with advantage to his pupils and ease to himself. In the further advance of our resources, the professional schools must be introduced, and professorships established for them also. For the present, we may group the sciences into professorships as follows—subject, however, to be changed according to the qualifications of the persons we may be able to engage.

I. *Professorship.* Language and history (ancient and modern), belles lettres, rhetoric and oratory.

II. *Professorship.* Mathematics pure, physico mathematics, physics, anatomy, medicine theory.

III. *Professorship.* Chemistry, zoology, botany, mineralogy.

IV. *Professorship.* Philosophy.

The organization of the branch of the institution which respects its government, police and economy, de-

pending on principles which have no affinity with those of its instructions, may be the subject of separate and subsequent considerations.

With this tribute of duty to the board of trustees, accept the assurance of my great esteem and consideration.

TH. JEFFERSON.

2. *Present State of Rome.* From the Journal of an English Traveller.*

[From the Same, pp. 210, 211.]

—Alas!—Rude fragments now
Lie scatter'd where the shapely column
stood;
Her palaces are dust!

Rome, June 10, 1813.

I was at Rome in the year 1791; the city then contained 160,000 inhabitants, the luxuries in equipage and liveries were considerable; in many of the great houses the foreigner met with a hospitable reception, and every thing indicated a great and opulent capital. I entered the city this time by the same road, and instead of carriages, was met by droves of oxen, goats and half wild horses, driven along by black-eyed herdsmen, armed with long pikes, and muffled up in their cloaks; they looked like Tartars. The dust raised by the cattle filled the air. These herdsmen with their charge, seek every evening, within the walls, a refuge from the pestiferous atmosphere of the environs. They take possession of the quarters and palaces which are abandoned to them by the population, in proportion as it diminishes, and is crowded together with the unwholesome air into the centre of the city. The Porta Populi, the Transtiberine quarter, and those of the Quirinal and the

Mountain of the Trinity, are already deserted by their inhabitants, and country people have settled in them. The population of Rome is reduced to 100,000 souls, and this number includes more than 40,000 vinedressers, herdsmen and gardeners. Extensive districts of the city are transformed into villages, and are occupied by rustics driven by the insalubrity of the atmosphere from their former dwellings. Such a prodigious depopulation in the short space of twenty-two years, is almost unprecedented. The political events of that period have doubtless contributed much to its diminution; but the principal cause must be sought in the general relation of Rome, and in the effects of its noxious atmosphere. This scourge is every year making fresh encroachments, every year overspreads streets, places and quarters, and every year its baneful influence must augment; because it acts in an inverse ratio to the assistance opposed by the population. The fewer the inhabitants, the greater the number of victims, and every funeral is the avant courier of many more. That period, therefore, is probably not far distant, when this queen of cities will be completely shorn of her splendour, and nothing be left of her but that glorious name, which time cannot destroy. The traveller will then find at Rome, as he now does at Volterra, nought but a vast collection of monuments, palaces and ruins of every age. The marks of near approaching destruction are impressed upon every part of Rome. As there are many more houses than inhabitants, no person thinks of repairing his own; if it becomes ruinous, he seeks another elsewhere; to mend a door, &c. would be deemed labour thrown away; they tumble down, and as they fall are left lying. In this manner numbers of convents are now transformed into ruinous shells; many palaces are become uninhabited, and no one takes the trouble even to secure their doors. This abandonment, this Tartar population filling the streets with their cattle, already present striking characteristics of decay and ruin.

Amid this neglect of the private buildings, a strong anxiety for the preservation of such remains of antiquity as time has spared, is observ-

* This melancholy picture of the "Eternal City" agrees with the reports of all travellers. There is an able but saddening article on the subject in the last Number of the Edinburgh Review. We subjoin (from the Newspapers) the following statistical table of the population of Rome for 1816:

Children born, 4256—deaths, 4941—marriages, 1303. The whole population was 128,997 souls. In this number are 32 bishops, 1303 priests, 1286 monks and religious, 1172 nuns, 241 seminarists, 2757 sick in the hospitals, 778 prisoners, and 62 heretics, Turks and infidels. The number of families was 32,587. Ed.

able. The government are carrying on works upon an extensive plan, according to which all those which are partly covered with rubbish, are to be cleared, and to be connected and grouped, that these precious relics shall present a view at once picturesque and agreeable.

All the environs of the Vatican, with the exception of the main street conducting to it, are likewise abandoned to herdsmen. I was particularly struck with their desolate appearance, early one morning, when I set out to visit St. Peter's. The sun had just risen when I reached the great square; the doors of the Cathedral were still shut; profound silence every where prevailed, except that at a distance I heard the bells of the cattle returning to their pasture. Not a creature was to be seen, and I arrived in the fore-court without having met with one human being. The

coolness of the morning, and the tints of the dawn, diffused an inexpressible charm over the enchanting solitude. I beheld the temple, its colonnades, and the sky before me, and never had my mind so deeply felt the sublime magnificence of nature, at the moment of separation between day and night.

At length the doors of the church opened, and its bells announced the opening day; but in vain did their sound summon the Christians to their devotions. Not a soul came to implore the blessing of Heaven. This temple, the most splendid monument that the world ever raised to the Divinity—this temple already stands in a desert—the grass grows in its fore-courts, and moss springs upon its walls. It already relates the glory and magnificence of past ages, and prepares to proclaim to future generations the genius and the piety of the times in which it was founded.

MISCELLANEOUS COMMUNICATIONS.

Account of the Rise and Progress of Unitarianism at Thorne and Stainforth.

SIR, *Boston, Nov. 4, 1817.*

WHATEVER success may have attended my labours as an Unitarian Missionary, either in attempting to edify churches already planted, or to plant new ones, there is no fruit of my exertions that gives me more satisfaction than the united societies at Thorne and Stainforth; and as the success of the cause in those places, under many and great difficulties, may stimulate the persevering exertions of its friends in some other parts of the kingdom, I wish to communicate to them, through the medium of the *Monthly Repository*, a short outline of the rise and progress of Unitarianism in the above places.

When I first visited Thorne, a little more than twelve years since, not a single Unitarian was to be found, either in that town or in its neighbourhood, for some miles round. There were a few Calvinists, but most of the religionists were Arminian Methodists. A few persons from among the Methodists had become, either in whole or in part, Universalists; of what they called Arians and Socinians, even

these persons stood in terror. They had heard of me as an Universalist preacher, and knew nothing further about me: as an Universalist my preaching was publicly announced. The first time I visited them I preached in a barn to crowded congregations, the whole town seemed to come together on the occasion: and could I have concealed every other reputed heresy but the Universal Restoration, I might soon have established a large society; but it never was in my plan to conceal any part of Scripture truth, though I have always thought it right to exercise prudence, and bring forward subjects gradually, where they would appear new and excite alarm. This plan I adopted at Thorne, and it was successful. I had never thought that the multitude would continue to hear me when my sentiments were known; but I did expect that a few individuals would think for themselves, follow the convictions of their own minds, and keep the standard of Unitarianism erect among them; in this I was not disappointed.

From this time I continued to visit Thorne about every six months for several years; many books were put into circulation among the people, and

a few persons became complete Unitarians, and steadily avowed their sentiments, though their doing it exposed them to reproach. These new Unitarians had no person among them who was capable of speaking in public, they were most of them poor people; but they were induced to meet together to read, pray, converse and do what they could to edify one another, and bear their practical testimony to the truth. They were assailed by opponents on every side, but were soon put into a way, of not only defending themselves, but of foiling their opponents: the plan was, never to attempt to build arguments on mere words, but to keep close to, and make a firm stand on, the plain facts and positive declarations of Scripture in which all Christians agree, as that there is and can be but one God; that Jesus Christ is a man, who received all things from the Father; who actually died, was buried and raised from the dead, and that the gospel is a system of the free grace of God, containing the free forgiveness of sins, &c.; and to bring every thing doubtful to the test of those things which all admit, and to require their opposers to reconcile their peculiar opinions with the facts and declarations in which all Christians are agreed.

Though the few persons who formed this infant society continued to improve, and the Unitarian doctrine became more known in the neighbourhood, scarcely any addition was made to their numbers for several years, and some of the first members of this little flock were removed by death: still those who remained continued firm in the cause, and were determined to persevere. Many times have I gone to Thorne, a hundred miles from the place where I resided, to preach a few sermons to from fourteen to twenty persons; when there, I sometimes visited and preached in some of the neighbouring villages. In the intervals of my visits, sometimes personal differences arose among the few who assembled together, which threatened to separate them; but I had the happiness to succeed in bringing them to settle their differences and to walk together in love. Thus matters continued, for at least about five years, without any great increase or visible prospect of it. Still I had no doubt

that if we steadily persevered we should succeed, and a flourishing society would be ultimately produced. I estimated that it would take about seven years to conquer the prejudices of the neighbourhood, so far as to obtain much success.

At Stainforth, which I first visited nearly eight years since, there was at that time, not only no place of public worship, but no religious meeting of any kind, nor any outward profession of religion, until a worthy person, reputed an unbeliever, though it appears not avowedly such, came to hear me at Thorne, became an Unitarian, and procured me a room to preach in at Stainforth, and from the first I had always respectable though not large audiences. For several years, meetings have been regularly held at Stainforth, and the Stainforth and Thorne friends have united as branches of one connected church. At Stainforth, as well as at Thorne, until lately, the brethren have had to conduct their meetings without any public speaker, and do what they could to edify one another and enlighten their neighbours, nor have they laboured in vain.

During the last five or six years a number of favourable circumstances have arisen; the Unitarian doctrine has made more rapid progress, the number of Unitarians has much increased, and they have been joined by persons in better circumstances in life, who are zealous in the cause. Last year a convenient and neat chapel was erected and opened at Thorne; and lately a small but neat one has been opened at Stainforth. These places being three miles distant from each other, and the latter place having about six hundred inhabitants, and no place of worship belonging to the Established Church, the erection of a second chapel, though one minister will supply both places, seemed essentially necessary. On the chapel at Stainforth a debt of nearly £130 still remains, which, it is hoped, the Unitarian public, especially those who did not contribute towards the chapel at Thorne, will, by their liberal contributions, enable the friends speedily to remove. This is the more confidently hoped, not only from the importance of the object, but also from the consideration of the great exertions which the friends at Stainforth and Thorne

have themselves made towards defraying the expenses incurred by building their two chapels.

Thus, with peculiar pleasure, I have witnessed the close of my missionary labours in Thorne and its vicinity, in the full attainment of their object; in the complete settlement of the united churches of Stainforth and Thorne, in decent chapels, and with a highly acceptable and useful minister.

It only remains to sketch the present prospect of success to the Unitarian cause in the district I have mentioned. The congregations which assemble in the chapels at Thorne and Stainforth are respectable; the friends have much simplicity, Christian affection and zeal. The worthy young minister who is placed among them, seems well suited to the situation. He has much zeal in the cause, and is unwearied in his exertions to promote it. Already he enjoys the esteem and confidence of his friends in no low degree. He preaches at Thorne in the morning, at Stainforth in the afternoon, and at Thorne again in the evening. He also intends to deliver a week evening lecture at Hatfield, a neighbouring village, and hopes to get into other villages. He has actually commenced the lecture at Hatfield, and has also established a Sunday school at Thorne. The Unitarian doctrine has spread pretty widely, and made a considerable impression on the minds of individuals, in the country around Thorne. As might be expected, all this has not been done without much alarming the reputed orthodox, who are, some of them, violent in their opposition. This can do us no harm while we suffer ourselves to be hurried into nothing uncandid or uncharitable, nor our Christian zeal to diminish. By perseverance in proper measures, there is a rational prospect, that in no long time, Unitarians will be the preponderating party in Thorne and its vicinity.

It is hoped that the foregoing account, which shews the effects of perseverance in a good cause, may stir up others to exert themselves, however unfavourable the circumstances, and to continue their exertions, though for a time they should have but little success. With this view I send it to the Monthly Repository, and pray God, you may have many such

instances to record of the fruits produced by the Unitarian Fund, and of the persevering exertions of the friends of truth.

R. WRIGHT.

Legality of a Quaker's Affirmation.

SIR, Temple, Nov. 8, 1817.

AS the inquiry made by Dr. Walker [p. 585—587], may prove important to some, who, while they are not within the communion of the Society of Friends, conscientiously adhere to their leading principles, I hasten to state concisely the opinion I have formed respecting it. The solution of the difficulty seems to me exceedingly simple. Courts of justice know nothing, and can know nothing, of the Quakers as a body, or take cognizance of any of those internal regulations by which they admit or expel individuals. This has been established by cases in which the King's Bench have refused all interference on behalf of persons excluded from their fellowship. But the Acts for the allowance of Quaker affirmations being intended to provide for the conscientious scruples of a particular class of men, extend to all who regard themselves as Quakers, and who think fit to claim the privilege. If a witness, in a civil cause, being required to make oath, declines on the ground of Quakerism, the court have no right to enter into the question how far he belongs to a particular society, or is acknowledged as a Quaker by others. It is enough that he feels the scruple on Quaker principles. This is clearly established by the case of *Marsh v. Robinson*, 2 Anstruther's Reports, 479, in Chancery, where an answer was put in on affirmation, and a motion made to the Court to take it off the file, on the ground that the party making it was not a Quaker. He was proceeding to prove the fact disputed, when the Court said, "It is unnecessary; by filing his answer as a Quaker without oath, he undertakes that he is a Quaker; if he were indicted for perjury upon it, he would not be permitted to contradict this assertion."

I shall not enter here into any discussion of the general rules respecting the reception of affirmations, and of the oaths of those who either are not Christians, or decline to swear in the

common way; as I shall do this at large in the work on the Laws affecting all Sects, which I am now preparing. I take this opportunity of earnestly requesting any of your readers, who may be in possession of any cases at all bearing on the laws of toleration, or may be able to suggest any hints for my assistance in the prosecution of my plan, to oblige me by their communications, addressed to me at No. 5, Inner Temple Lane.

T. N. TALFOURD.

Reply to Mr. Belsham by Ignotus.

SIR, Nov. 10, 1817.

OUR friend Belsham is one of the best creatures in the world, except when he takes pen in hand: but when he has seated himself at his desk, and a polemical fit is upon him, adieu to his usual urbanity, his general suavity of manners. Too many instances have occurred in your Repository of this unhappy temper, and he has received repeated admonitions on his mode of writing, which never assists his argument, and is improper whether the writer is considered in the character of a gentleman or a Christian. In the course of my observations on public affairs, I have made an allusion [p. 448], to a work, written by our friend, in vindication of babe-sprinkling; for I will not profane the term of baptism, by applying it to the ceremony, for which he is an advocate. This has excited his wrathful indignation; and he has vented it [pp. 606—609], in the usual manner of polemical divines. He has shot his bolt, *telum imbelles sine ictu*; and, if my character alone were concerned in it, I should willingly have passed it over in silence. But in his attack he has used such language, respecting the Unitarians, that I cannot allow his sarcasms to pass unnoticed.

Mr. Belsham thinks the title to my monthly remarks "quaint." On this subject I do not think it worth while to make any observation; but when he says, that I have passed a censure upon "a work which I probably never read," this is an imputation not to be overlooked, and I shall reply to it by a simple statement of the fact. I heard accidentally of Mr. Belsham's publication, and procured a copy of it soon after. I read it with no small degree of astonishment at its contents; but I was not satisfied with the first

perusal. I read it again with my pen in my hand, and at one time I had a thought of making public my observations upon it. But on looking over my extracts, I found that they would occupy too large a space, and the occurrence of the babe-sprinkling at Paris, afforded me an opportunity of saying as much as the subject appeared to me to deserve in the Repository. This, I trust, will exculpate me entirely from the charge, which I should think a highly criminal one, of censuring a work without giving it a perusal.

As to the next point, that I have controverted "an argument which it is plain that I do not understand," that must remain with your readers to determine. I cannot allow our friend to be a proper judge in this case.

I come next to a very severe charge against myself and a numerous class, it seems, whom he distinguishes by the epithet of *οἱ πολλοί*, in plain English, the multitude. I am said to be one, "with whom confidence of assertion and a contemptuous sneer supply the place of proof." Now, this sort of language is so common with polemical divines, that it escapes their pen almost as a thing of course, like the signature of *your very humble servant* at the end of a letter. But here I cannot allow our friend Belsham to be a judge. I differ from him certainly, and should be very sorry if his charge was true: but he evidently writes under a degree of irritation too natural to him, when his opinions are controverted. As to the multitude of whom he speaks in such contemptuous terms, I trust that he is mistaken in his estimation of them: and I hope that *οἱ πολλοί ἰν ἐσμεν ἐν Χριστῷ*.

Our friend Belsham, in his usual way, beats about the bush to look for something independent of the matter in hand, to attach to his opponent. This he finds in the title of the *Monthly Retrospect*, and he amuses himself with the terms Political Christian and Christian Politician. Now this is just as much to the purpose, as if I had published a pamphlet on his Plea, and interlarded it with the terms Metaphysical Divine and Divine Metaphysician, intending by that to convey the same contempt of our friend's divinity and metaphysics, as he does of my politics and Christianity. But this mode of writing is, to say the least of it, in very bad taste.

I am reminded again, "that it might be advisable just to take the pains to understand a question, before I publish my remarks upon it." To this I have already replied; and I can only add, that I believe no one has read the *Plea* with so much attention as I have done, or is likely hereafter to do it.

Our friend now deluges us with a quantity of perhaps's. Perhaps I think this, and perhaps I think that, all of which are intended to convey insinuations against my creed. This may do very well in a polemical divine; it is a *ruse de guerre* with these gentry, with which I have no concern: but when he takes upon himself to assert, that infant circumcision and the Lord's supper stand upon no better foundation than his babe-sprinkling, he must give me leave to demur. I shall observe only on the first, that the command for the rite is upon record, and that it has been observed from the time of Abraham to the present moment. He has no command to shew for his babe-sprinkling; and that it was the uniform, universal, undisputed practice of the primitive church, from the apostolic age, is a mere assertion without proof. Indeed, the sprinkling, instead of baptizing, is of a date far posterior to the age of the apostles.

I come now to our friend's tirade against the Unitarians, who do not agree with him in his exclusive system; "the mixed multitude," as he delights in calling them, "who for one reason or another claim the title, and who gather in such swarms around the Unitarian standard, that they almost remind one of the old saying—How we apples swim!" Whence he gained this delicate allusion, I will not stay to inquire: but for my own part, I should have thought it a cause of triumph, that such swarms gathered around the Unitarian standard. I joined it long ago, when our friend, I believe, was still in the chains of Calvinistic theology; and the prospect of a multitude being under the same banners would have been very cheering. I rejoice that the Unitarian cause is now in a very different situation from what it then was. I trust that more and more will be daily added to that assembly, which worships the God and Father of our Lord Jesus Christ, though they may differ as much as I do from the theological system of Mr.

Belsham. From what I see of them, they will not permit, and I hope they never will permit, any domineering Rabbi to prescribe rules for their faith.

With this sentiment of mine, which I cherish in common with the mixed multitude of my Unitarian brethren, I trust that the readers of your *Repository* cannot, from any writing of mine, be led to believe that I should have a wish to "wield the theological hatchet with a more ruthless mind than the savage throws his tomahawk." I hope and trust, that I have learned better our Saviour's precept, *judge not and ye shall not be judged*. I have nowhere said, nor ever intimated, that babe-sprinklers should be excluded from eternal salvation. Much greater errors than this may be entertained by those that stand at the last day before the righteous Judge, who, in his prophetic description of it, points out to us things of far greater importance.

But I am not only charged with being an advocate for an exclusive system, which I abhor, but to excite a greater horror against me, I am coupled with "the noted John of Leyden." Our friend probably takes me for a baptist, and through me he advances this tirade against that respectable body of Christians, with whom, if I am not united in the necessity of retaining the rite among Christians, yet I respect their observance of it, as they follow the precept in its real sense, really baptizing their disciples, and not admitting them, till they are capable of becoming disciples.

I am amused with the introduction of Messrs. Jerome and Augustine, Pelagius and Celestius, in this controversy, who, with the most eminent men of the fifth century, are to decide it. They might as well be authorities for all the absurdities that then prevailed in the Christian world. It is not their assertion on this or any other point, that has weight with me. Infant baptism had crept in among Christians before their time, but their testimony is of no validity in this question. The doctrine of tradition has been well discussed by Popish and Protestant writers, but I have in vain looked for satisfactory information on this subject in the *Plea for Infant Baptism*.

As to the desire stated by our friend

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for farther information from me, on what he chooses to call doctrines endangering men's salvation, as I have not stated any such in the quotation he has given in his letter, nor even alluded to them, he must excuse me from saying any thing farther on the subject. I am not in the least inclined to enter into any controversy with him, as my time can be much better employed. In his present temper of mind it would lead only to vain discussion, endless genealogies, and strife about words. Πολιτεία ἡμῶν ἐν οὐρανοῖς.

IGNOTUS.

SIR, London, Nov. 14, 1817.

WHATEVER may be the amount of evidence produced by our highly esteemed friend Mr. Belsham, for the continued practice of Infant Baptism by the Christian church, I must take the liberty to say, it is very far short of that evidence by which the observance of the Lord's Supper, as a positive institution by the Founder of the Christian religion, is supported.

The assertion of Mr. Belsham from which I dissent is made in the Mon. Repos. for October, p. 607, and is as follows: "For these external rites, (the Lord's Supper and the Lord's-day,) however reasonable and useful in themselves, yet, as *Christian institutions*, they stand upon *no other foundation*, nor can a better be desired than Infant Baptism."

Admitting that the practice of the early church has been at all times equally uniform, as regards the rite of Infant Baptism and the observance of the Lord's Supper, yet when infant baptism is traced to the earliest records of the church, we must have recourse to a hypothesis to establish it as of apostolic authority. And although the evidence for this hypothesis amounts to a very high degree of probability, yet the *perpetual obligation* of the rite is a conjecture supported by a very inferior degree of probability.

This appears to me to be the state of the question, after an attentive reading of the "Plea for Infant Baptism."

With regard to the institution of the Lord's Supper, we know the practice of the early Christian church to have been constant and regular, their testimony invariable to the genuineness and authenticity of the gospels which contain an account of the first institu-

tion of this rite, and also to the Epistle of Paul to the church of Corinth, in which he declares that the Lord Jesus had made a particular communication to him of the institution of the Lord's Supper, and its perpetual obligation until his "coming again."

Here the whole chain of evidence is complete, uniting itself to a positive command from that authority which no disciple is at liberty to question. No room is here left for hypothesis or conjecture. No possibility of being free from the obligation of that authority, which a "prophet sent from God" has an indisputable right to exercise. And that he has so exercised his authority, is established by a mass of evidence, sufficient in all cases to uphold unhesitating belief.

If this be a true statement of the case, the fair inference, I think, is as follows: That the observance of the Lord's Supper is commanded by an authority we dare not disobey; but Infant Baptism must be referred to those observances about which the apostolic rule is, "Let every one be satisfied in his own mind." *The one may be obligatory, the other must not be questioned.*

How far the concurring testimony of antiquity, sufficient satisfactorily to establish the genuineness and authority of ancient writings, may not be sufficient to uphold the authority of ritual observances, ought to be decided by a careful induction of particular facts: and the inquiry would perhaps tend to elucidate some very curious laws of association, which govern the phenomena of the human mind; and to which I may one day ask your permission to call the attention of your readers.

T. G.

SIR, Nov. 5, 1817.

CONSIDERING the Russian manuscript referred to in your last Number (p. 628), a document worthy, from the truly Catholic and benign spirit which dictated it, of more permanent preservation than the mere record of a common journal can afford, I beg to transmit you a copy I had extracted for my own portfolio, under the full impression that you will concur with me in thinking its insertion will not discredit the pages of the Monthly Repository.

It may possibly too, and I hope it will, excite the attention of some reader able to supply us with more detailed information as to the origin and principles of a new sect that has had the courage to assert its religious liberty under the most despotic European government. No public record, I believe, yet exists of the tenets of these Christians, except that it is intimated that they resemble the Paulicians of the eighth century, described by Gibbon, and, if I am not mistaken, by Mosheim also.* We may infer, therefore, that they approach to the original Protestant churches. You have very justly observed that the course prescribed by the Emperor of Russia in regard to these sectaries from his established church, is (though in a milder form) a resemblance of Trajan's celebrated letter to Pliny. Liber x. Ep. 98.

V. M. H.

New Sect in the Crimea.

A sect of Christians, deviating from the Greek Church, has sprung up in the south-eastern parts of the Russian empire, and a curious Rescript has been issued by the Emperor Alexander, containing directions for its treatment. The Russian converts to the new faith are said to have been already driven from their homes, and placed in an insulated situation in order to prevent proselytism. They are called Duchoborzi: and the Rescript, which is addressed to the Military Governor of Cherson, is as follows:—

Rescript to the Military Governor of Cherson.

From your two representations to the Minister of Police respecting the removing of the Duchoborzi from the circle of Meletopolsk, in Tauris, I perceive that you have been induced to such a representation by the reports you have received of the alleged blamable way of life, of the dangerous principles of the Society, and of their endeavour to diffuse them more and more. Upon this representation, and on the receipt of a Petition from the Duchoborzi to be protected from oppression, I have already ordered the Minister of the Police to collect circumstantial accounts of the affairs of the Duchoborzi, and consider it to be necessary to call to your mind the first beginning and the cause of the removal of this sect from the Ukraine and other Governments into the circle of Meletopolsk, in Tauris. This removal was made (as you may see from

my order given on the 25th January 1802, to the Governor of New Russia, Miklus Chewsky,) partly in consideration of their former distressed state, and partly to protect them from improper and unmerited mortifications on account of their religious opinions. This sect is there sufficiently insulated to have no immediate communication with the other inhabitants, and they are thereby hindered from spreading. The Government not having received for many years any complaints from one side or the other, or other reports of disorders, had every reason to suppose that the measures adopted were sufficient.

The departure of this sect from the true faith of the Greco-Russian Church is certainly a deviation which is founded on some erroneous representations of the true worship, and of the spirit of Christianity: but they are not without religion, for they seek for what is divine, though not with a right understanding. And does it then become a Christian government to employ harsh and cruel means, torture, exile, &c. to bring back to the bosom of the church those who have gone astray?

The doctrine of the Redeemer, who came into the world to save the sinner, cannot be spread by restraint and punishment; cannot serve for the oppression of those who are to be led back into the paths of truth. The true faith can take root only with the blessing of God, by conviction, instruction, mildness, and, above all, by good example. Harshness never convinces, but inspires aversion. All the measures of severity exhausted upon the Duchoborzi in the course of thirty years, up to 1801, were not able to extirpate this sect, but only increased the number of its adherents.

All these circumstances sufficiently prove that a removal of the Duchoborzi is wholly out of the question, and that, on the contrary, they are to be protected from unmerited insults on account of the difference of their faith, and in the freedom of conscience, and that neither persecution nor constraint can be admitted. By being removed to another settlement they would be again placed in a hard situation, and be punished on a mere complaint, without examining the truth of the accusations, and without proof. And can the true church, if she desires to receive these strayed children into her bosom, approve of measures of persecution, which are so wholly inconsistent with the principles of her Chief, Christ the Redeemer?

It is only by following this spirit, the spirit of true Christianity, that the desired object can be attained. I therefore recommend this colony to your special superintendence and particular care. Without regarding false allegations, without preconceived opinion, you will examine into

* Not having Mosheim at hand to refer to, I can only speak from recollection.

all the local circumstances of their way of life, their conduct, and take care of them, as an impartial governor, who studies the good of those who are confided to his care. The fate of these settlers must be permanently secured; they must feel that they are under the protection of the laws, and then, but not before, we may expect from them attachment and love to the magistrates, and require the observance of the laws which are so beneficial to them. If you find, not upon a bare accusation, but really and in fact, that these people are runaways and deserters, when it is proved, beyond a doubt, that they seek to draw away others from the Established Church, and to inspire them with their own religious notions, then the energy of the law must be executed against such violators of it, and such illegal conduct must be checked. But, even then, it is not allowable that on account of one or more criminals, who are convicted of a violation of the law, the whole colony, which has no share in it, should be made responsible. Such complaints and accusations require a careful examination from whom the complaint comes, and what may be the motives of it. Thus the two Duchoborzi, named in your representation, who, after their return to the true Church, accused this Society of various transgressions, and deposed to their blamable way of life, may have done this out of malice or revenge; perhaps they were excluded from the Society for crimes, or deserted it from a conscientious* and inimical spirit. Such mere complaints, which deserve altogether no attention, must never induce the adoption of severe measures, which may be followed by the arrest, imprisonment, and torture of those who are not yet convicted of any bad intention or any crime. The inquiries even against him who has given reason to suspect him of a crime, must be instituted only in such a manner that an innocent person can in no case suffer by them.

Confiding in your prudence, your sincere good will, and your zeal in my service, I am convinced that, in executing this commission, you will proceed according to the ideas I have here expressed, and expect from it the best result. Meantime you are to give me a full account of the measures you will take in consequence, and of the result of your examination of this colony, after you have taken it under your own immediate care.

(Signed) ALEXANDER.

SIR, Oct. 28, 1817.

A COPY of the following letter of the late eminent Archdeacon Paley has already appeared in a con-

temporary publication, but unaccompanied with any account of the occasion of its having been written. Wishing, therefore, to see it preserved in connexion with the circumstance that produced it, I now request the favour of its insertion in the first vacant corner of your Repository.

The celebrated publication to which it relates, (the author's Moral and Political Philosophy,) was, it may be recollected, at a very early period after its original appearance, introduced on the list of regular works used in the course of tuition adopted at Cambridge, and has in fact ever since formed a standard book there, both in the tutors' lectures at the different colleges, and at the general academical examination for degrees at the Senate House.

In the course of the college lectures (particularly after the French Revolution), it became a frequent practice with many of the tutors to examine the pupils as to their construction of some of the more latitudinarian positions of this popular work; and amongst these, more especially as to the sense of the doctrine argued in the First Chapter of the Third Book, "*On Property*." The obvious difficulty at that time attending any consistent elucidation of the author's argument on this point, led to the direct but respectful request to him, which produced the subjoined reply, and which was, in all probability, one of the more immediate causes that induced Dr. P. to make the alteration afterwards adopted.

V. M. H.

[COPY.]

SIR, Carlisle, Nov. 8, 1794.

You inquire what is the purport of Ch. I. B. 3. of my Moral Philosophy. It is expressed in the first sentence of the chapter which follows it, viz. "There must be some very important advantages to account for an institution in one view of it so paradoxical and unnatural." What is said in the preceding chapter is for the purpose of introducing this observation. If you read the two chapters together, or, if you please, consider them as one, I think you will perceive how the first bears upon the second, and both upon the subject of the book.

* Quere, contentious?

I am obliged to you for the favourable opinion you entertain of my worth and public principles, and am, Sir,
Your obedient Servant,

W. PALEY.

P.S. Presuming, Mr. Editor, the majority of your readers to consist chiefly of individuals interested in subjects connected with scriptural criticism, I am induced to refer them to the project of Professor Carlyle for a new Greek Testament, recorded in the second volume of Dr. Aikin's *Athenæum*, p. 124, (under the signature *Vigilius**) with the view of observing that of the MSS. there alluded to as having undergone an entire collation, *two only* were ever really completed. And it may possibly be a subject of interest to them to learn that of those two codices one was a *Lectionarium* of very ancient character, and supposed by Mr. C. himself to have been one of the very oldest MS. fragments of the sacred text at this time in existence.

On the System of Malthus.

No. III.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy."

HAMLET.

Of the Right of the Poor to Relief.—How Mr. Malthus's Principles tend to disorganize the Social State.—Of Beggars.—Of the Mode of deciding on Human Actions on the mere Ground of Utility.—Of the Tendencies of Poverty.—Of the Consequences of Mr. Malthus's Plans being effected.

Temple,

SIR, 7th November, 1817.

HAD the system of Mr. Malthus been a mere political theory, I should not have intruded on your pages with any attempt to disprove it. But its author has deduced from his speculations some principles which he is anxious to see brought into action, which, I conceive, tend to injure the human character. I shall, therefore, endeavour to shew that

* A signature since abandoned in consequence of a remark (in the following volume of the same admirable publication, p. 34), of your valuable and excellent correspondent V. F.

they are as sophistical as they are unfeeling.

The fundamental idea of Mr. Malthus on the subject of relieving the poor, seems to be expressed in the following sentence: "*There is one right which man has been generally thought to possess, which, I am confident, he neither does nor can possess—a right to subsistence when his labour cannot fairly purchase it.*"† This proposition in its literal sense is evidently of a more levelling cast than any which its author reprobates in Paine. All the higher orders, the possessors of wealth, which they have received from their ancestors, and the great proprietors of lands, as they do not earn their subsistence by their labour, have no right to enjoy it, and still less to revel in superfluous luxuries. Above all, the holders of pensions and sinecure places are utterly destitute of a title to receive their unearned proportion of the national wealth. This Mr. Malthus certainly does not mean to imply; but to this extent his principle, if true, at all, must reach. Surely if this be proved, the warmest of his admirers will be ready to confess that the position is necessarily fallacious.

To clear the way for this argument, it is proper to recollect that Mr. Malthus is speaking not of the legal but of the natural rights of man. For at present he has to complain that the law recognizes the right of the poor to that relief which he is anxious to see denied them. Now, that law which secures the means of subsistence to the destitute, is the only security which the politician has for his emoluments, or the nobility for the possessions which they have derived from their fathers. For it is in the social state alone that any description of property can continue, which the owner does not actually grasp, or is not able, by force, to defend. We are not, therefore, reasoning on any rights which a man in a particular state has the power of claiming, but on the right which springs simply from the nature of man, and is bounded only by the necessities of his condition on earth.

The reasoning of Mr. Malthus, on which the assertion we are investi-

gating is founded, applies also to man in the simplest and most elementary of his relations, and respects only the wants inseparable from his being. It is as follows:—"There is a constant tendency in the human species to increase much faster than the means of subsistence; it is this tendency which produces want with all its attendant evils; if, therefore, we contribute to keep those alive who do not support themselves, we encourage a population for which nature has not provided." Now, is it not manifest that if the principle on which this argument is founded be true, it must include all those who do not labour with their own hands or intellects for the produce which they and their families consume? Does it not go thus far, that the constitution of that society is radically vicious which suffers any class to exist who live merely to enjoy? Does it not further establish that to allow such a class, not merely to live but to consume in their luxuries, a proportion of labour and of produce which would support the existence of many, is extreme folly and injustice? Does it not argue that to submit to the stateliness and luxuries of the rich is a thousand times more impolitic than to contribute to the bare subsistence of the poor?

The true question to be first decided on this subject is, whether the earth is adequate merely to the subsistence of that race for whose use it was intended. If it is sufficient for life alone, when cultivated by all, there is no room for any to exist who do not labour; and charity to one who is incapable of providing for himself, is injustice to all. But then if we cannot afford charity, still less can we afford pomp. If we cannot keep any beings, incapable of earning a subsistence, in the mere necessities of life, far less can we consistently with the laws of nature, allow whole classes to remain in possession of superfluous enjoyments. If we are reduced so low by "the grinding law of necessity," how oppressive a usurpation is all property, and rank, and power, which not only take a share of our scanty pittance without contributing to increase it, but consume that produce in mere superfluities which might support immortal beings, who, for want of its aid, are prevented from

coming into existence! On this supposition, the trappings of royalty and the luxuries of the great are actually purchased at the expense of *life*—a privilege of which, in this world, we can form no adequate idea. All that delights and blesses us here ought then to be immediately forsaken. Government, nobility, property itself, must cease. To all the "sweet courtesies which this brief world affords," we must bid an eternal adieu. As nature has barely supplied us with the means of living, we must cease to think of enjoying. All that is sweet and cherishing must be resigned, and the world relapse into the barbarism of the earliest times.

But the principle is unfounded. The experience of ages, nay, the slightest glance at society, must convince us that the human species is provided with more, far more, of nature's abundance than is requisite merely to preserve it. "The basest beggars are in the poorest thing superfluous." The labour and ingenuity of man exerted on the productions of the earth, produce a thousand artificial luxuries. Man can afford to give to the social state not merely solidity and strength, but grace, elegance, and fair proportion. We do not estimate our needs as though they depended on our physical appetites alone.

We have hope and love, imagination and affections, and consequently require objects to revere, to delight in, and to pity. These the inequalities of society supply. An hereditary race of nobility, with its old halls and magnificent domains, is not only politically but morally useful. It binds past times to present, keeps alive the remembrance of great virtues and heroic deeds, and excites the best feelings of a peasantry, attached even with a child-like love to their native soil. Every rank of society assists and supports the other, and helps to maintain that state of reciprocal obligation which is adapted more to satisfy the heart of man than the mere necessities of his body. If the lower orders contribute their labour to afford luxuries to the higher, these in their turn, by their very pageantry and pomp, increase the enjoyments of the poor. In such a state of things, the inquiry whether each man has laboured for

that which he enjoys, is manifestly absurd, and tends to the disorganization of the whole. If it be asked at all why is it to stop at the pauper?—We indulge our tastes for pageantry and pomp and splendour. We have our privileged orders, our nobles, our ministers, our princes, and our kings. How is it then that we cannot afford, without injury to the state, to relieve our poor?

The right by which the indigent claim our relief, is, notwithstanding the positive denial of its existence by Mr. Malthus, one of the most sacred and indefeasible which man can possess. It is incident to our human condition. It is as ancient as the heart of man. It arises from that fellowship in suffering from which no one is exempted. We find ourselves here situated in a state of sorrow and of tears, made "of one blood," and sharing in the same fears, the same hopes, the same unknown destiny. We have all passed through the weakness of the cradle, we shall all soon be gathered together in the silence of the grave. We are united together by a thousand ties; and of these grief is the most sacred. Confiding love, unshaken friendship and mutual assistance are the surest earthly things we have to rest on. The right to compassion, to consolation and relief is possessed by every one who suffers. For who shall dare deny that which he may to-morrow require? Who of us shall insolently tell the wretched, that "no cover is spread for him at nature's table," when the applicant may shortly be seated in our place to reproach us as intruders? Other rights arise out of the necessities of the social state, but this is derived from the natural condition of man. "*Est enim hæc non scripta, sed nata lex: quam non didicimus, accepimus, legimus, verum ex naturâ ipsâ arripimus, hausimus, expressimus; ad quam non docti sed facti; non instituti, sed imbuti sumus.*"* What monarch has a right so sacred to plead for his sceptre?

It is far from my object to defend the policy of the system at present pursued for the national relief of the poor. But I find it impossible to agree in deprecating the principle on

which it is founded. Nor have I any sympathy with those who regard even common beggars as nuisances, whom individuals ought to spurn and magistrates to punish. It cannot, indeed, be denied that the scanty boon we afford them is a very small exertion of beneficence, compared with the active charity which searches out the objects that stand most in need of its aid, and relieves them in such a manner as to do the greatest ultimate service. But it must be confessed, that the far larger number of mankind are indisposed to pursue the latter course. The business of the world, especially that which has gain for its immediate object, necessarily tends to harden the heart. In the sunshine of our own prosperity, we are too apt to forget the distresses under which our fellow-creatures are suffering. Our gross selfishness requires to be perpetually disturbed, or it would over-crush the soul, and paralyze all its generous energies and sweet affections. We be perpetually reminded of our fellowship with a nature of which sorrow is a universal condition. These benefits the despised vagrants afford us. They bring want and misery before the eyes of the licentious and the proud; they remind us all affectingly of our own dependant state; and they excite those little impulses of tender feeling and pensive thought, which prevent our hearts from utterly "losing their nature." They have, perhaps, been our first teachers of the greatest of sciences—the science of humanity. They are the best sinecurists whom artificial society maintains. Besides, they form a part, an old and custom-chartered part, of the great commonwealth of man. They are a distinct class of that great body whence no race could be struck without injuring the rest; without destroying some pleasant associations and kindly feelings, which every thing belonging to humanity must bring to those who are human. We cannot afford to lose old and familiar things, which have stirred our hearts with gentle emotions in the morning of life, and the continuance of which binds the various periods of our age together. If, when young, we have been accustomed to relieve the wretched, every similar act of charity will call up the heart of childhood again within us. We shall delight in

* Cic. pro. Milone. Sect. iii.

the confused recollection of benefactions, the circumstances of which are lost, but which have left pensive and tender thoughts behind them. We shall rejoice to feel that the frost of time has not utterly crushed the sweet blossoms of sympathy and love, which were put forth in our earliest years.

Granting the premises of Mr. Malthus to be true, almost all his moral deductions proceed on the miserable principle of *utility* alone. He never considers that the seat of moral good and evil is in the heart of man, and that these are not determined by events which lie beyond his controul. In all his calculations, the spiritual part of our nature is invariably forgotten. Thus he represents marriage, when the parties are incapable of providing for the offspring it may produce, as an unpardonable offence against the social state, which it is a duty to visit on their children. In this severe judgment, he decides, even on his own principles, from consequence and not from motive, and estimates crime only by the miseries which he supposes it may produce. He assumes the doctrines of Paley in their most degrading sense, which reduce morals to a mere calculation of profit and loss, and which take away from virtue all that is august and venerable and sacred. The system which he thus espouses, deprives us of all that is really grand in the nature of man, and overthrows those noble principles of truth and goodness which we had regarded as eternal. There is then no anchorage for our purest thoughts, no resting-place for our holiest desires. Goodness is of the earth, earthy. Virtue, instead of standing unshaken like a rock among the mighty waters, on which time and opinion and mortal changes have no power, is to be moulded and fashioned to the caprices and fluctuations of the world. Her essence is for ever degraded. We are to act rightly, not because duty enjoins us, not because it is right so to act, but because such a line of conduct will improve our condition. All disinterested enthusiasm, all generous love of virtue, all spirit of self-sacrifice, is gone for ever. The man who acts most heroically is only the best calculator; and even the most glorious martyrdom is but a price wisely paid for deathless renown on earth, or happi-

ness beyond the grave. Nothing is left for us to venerate. "The great events with which old story rings, seem vain and hollow." We can no more nurture our hearts and delight our imaginations with reflecting on the noble deeds and nobler sufferings of the heroes and patriots and saints, who have vindicated the honour of our nature in the darkest times, and have shewn that there is, indeed, "breathed into us the breath of God." All the most sublime exertions of virtue lose their consistency when we deny the immortal principles on which they are built—principles which change not with the shifting expediencies of the world, which belong to eternity, and are indestructible as the throne of Jehovah.*

* I cannot refrain from here presenting to the reader the following noble passage from one of the Greek Tragedians, in which the principles of virtue are referred to their immortal origin, and their entire independence of the things of time is asserted in a strain of inspiration worthy of the theme:

Εἰ μοι ξυνηὶ φέροντι
Μοῖρα τὸν εὐσεβῆ ἀγνείαν λέγων
Ἔργων τε πάντων, ὧν νόμοι πρόκεινται
Ψήφοδες, ἑρμῆαν δὲ αἰθερα
Τεκνοβέντες, ὧν Ὀλυμπος
Πατὴρ μόνος, ἡδὲ νῦν θνατὰ
Φύσις ἀνέρων ἔτικτεν, ἡδὲ
Μὴν ποτε λάθρα κατακοιμάσσει.
Μέγας ἐν τέτοις Θεός
Οὐδὲ γεράσκει.

Sophocles *Œd. Tyr.* 862—872.

The following translation, though utterly inadequate to convey any idea of the grandeur of this passage, is the most faithful I am able to present to the English reader:

"O may it be my happy lot to preserve a reverend sanctity in action and in speech, in unison with those sublime principles which had their origin in the serene air of the immortal regions—principles which have God alone for their author—which are unaffected by the decays of man's earthly nature, and which can never be overclouded or forgotten: for the divinity is mighty within them and cannot grow old."

The poetical translations of this magnificent stanza fail of giving either the sense or the spirit of the original. Nor is this matter of surprise. As the ideas have all the graceful freedom of ancient Greece about them, her language alone could have given them suitable expression. Notwith-

It is a great object with Mr. Malthus to represent poverty as disgraceful. Surely he forgets that Christ was poor. He represents this state also as the most unfavourable which can be conceived to the purity of the human character. Like every other condition in this world, it has, no doubt, its peculiar temptations, and it is easy, by accumulating these, to form a picture of unmingled gloom. But this is manifestly unjust. It would be as easy to represent the evils attendant on abundance, as rendering its pleasures dangerous to the sensibilities and the virtues of man. Poverty would never have been allotted by Providence to a large portion of our species, if it had not its softening and ameliorating influences as well as its sorrows and its trials. It often stimulates to the noblest and most active exertions. It calls forth powers, framed for the benefit and the delight of man, which otherwise might slumber for ever. And what is far better than all this, it softens the heart, and practically teaches compassion. It has even its own joys. It proves the strength of devoted affection, and exhibits "the glorious triumph of exceeding love."*

standing the strain of elevated rapture, which breathes in every line, the whole is majestically simple. In reading it, one seems to breathe the clear air of Attica, and to expatiate on a sky without a cloud. I know of no grander piece of philosophical poetry in those treasures of wisdom and beauty which have descended to us from classical times. In Euripides—whose maxims, indeed, are rather the results of a nice observation on the affairs of ordinary life, than of deep thought on the nature of man—there is nothing at all comparable with it. Something there is of this meditative greatness in Æschylus, when his fiery and impetuous spirit condescends to repose. Perhaps Sophocles is the *second* of philosophical poets. The *first* still lives, to redeem the genius of the present age with the lovers of genuine poetry in future times.

* The absurd maxim, that "*When poverty comes in at the door love flies out of the window,*" will, perhaps, be contemptuously repeated here by Mr. Malthus's disciples. It is merely founded on a misnomer. Some attachments may fly at the approach of poverty, but they are not love. At least, if they are to be so termed, there should be some other name for the most disinterested as well as the most delightful

It weans the thoughts from things of time and sense, and fixes them on immortal realities. Such are some of the moral advantages of the state, which Mr. Malthus represents as more unfavourable to virtue than profligacy itself—that profligacy which "hardens all within and petrifies the feeling!"

Hitherto the friend of the human race has been accustomed to reflect with pleasure, that the most sacred, as well as the most exquisite of earthly joys was experienced as truly by the lowliest as the most exalted. There was a noble equality here. The pleasantness of courtship has been felt as thrillingly by the rustic, in an evening walk with the "milk-white thorns" and the wild roses around him, and the nightingale to listen to and echo back his joy, as by any, even of the virtuous, encompassed by artificial luxuries. If domestic pleasures have sometimes shed their holy influence in hall and bower, they have nestled as purely in the humblest dwelling. But if the doctrines of the new philosophy are reduced into practice, the very best affections of nature will be engrossed by the rich; for what labourer can, in times like these, cherish any hope of being able to marry with a prospect of supporting in comfort a numerous offspring? Those feelings which have prevented rusticity from hardening into brutality will be taken from it. The peasantry will lose all that is generous in its character, except, indeed, this new inequality in the social state should be found too heavy for endurance, and the most dreadful disorders should ensue from the vengeance of the oppressed and insulted poor.

But, let the heart have its natural utterance, and all these evils will be avoided. Let us look with a forgiving eye, even on those frailties "which lean to virtue's side," and which spring from affection too little regarding the contingencies of human condition. Let us have some charity for those delusions which love calls up by

of human affections. Mr. Moore has embodied this worldly maxim in a song—and truly, if the feelings on which he lavishes the sparklings of his happy combinations, are to be denominated love, a lighter breeze than that of sorrow may sweep them away.

its enchantments in the desert of life for wayward fortune to dissipate. Above all, let us learn to look on our species not as speculators, but as men, not regarding it from a philosophical elevation, as a problem we are to solve, but as a brotherhood to which we are allied, all of whose circumstances belong in part to us, and in whose joys and sorrows we are partakers.

T. N. T.

Inner Temple,

November 12, 1817.

SIR,

A CORRESPONDENT, in the last Number of the Monthly Repository, [p. 601,] has given, no doubt unintentionally, a false view of the work entitled "*ΕΙΣ ΘΕΟΥ, ΕΙΣ ΜΕΣΙΤΗΣ* ; or an attempt to shew how far the Philosophical Notion of a Plurality of Worlds is consistent, or not so, with the language of the Holy Scriptures," and written by Dr. Nares. Instead of being unfavourable to the received opinions upon that subject, the design of the writer is to reconcile the modern discoveries with certain expressions of Scripture. If your Correspondent will turn to a little book, lately published on the same subject, entitled, "*Plurality of Worlds, or Letters, Notes and Memoranda, Philosophical and Critical*," occasioned by the bombastic effusion of Dr. Chalmers, he will find that the opinion of Dr. Nares is viewed in connexion with Dr. Chalmers and many other writers on the same side. This latter book is certainly a very singular performance, and worthy the perusal of every one who wishes to discuss the subject. It is written with much ability, considerable learning and ingenuity, but altogether opposed to the general and received opinion. Whatever may be thought of the argument or the opinions of this writer, it is evident, that Dr. Chalmers, great as his admirers imagine him to be, appears very little in the hands of this writer, and what is more astonishing, it comes from one of the same party, a champion of orthodoxy.

SENEX.

SIR,

Liverpool, Nov. 13, 1817.

DR. Carpenter's excellent remarks on Dr. Stock's letter, which were inserted in the last number of the Monthly Repository [pp. 588—591,]

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will, I trust, have much influence in exciting that spirit of inquiry, which alone leads to the acquisition of truth.

There is, however, an apparent inconsistency in my friend Dr. Carpenter's letter, which, I am sure he will pardon me for pointing out, and which he will be as ready as he is able to explain. In one paragraph he has, I think, very properly reprobated my friend Dr. Stock's conviction, that he had adopted his new opinions "*under the special guidance of divine illumination*:" but in the succeeding paragraph he says, "*I do not presume to set bounds to the agency or influence of God. I believe that the Father of our spirits does afford aid to his frail children in ways which philosophy cannot yet explain, to strengthen, to console, and to guide*:" but, I know no proof that he at present communicates truth by supernatural means!" Now I would ask, what difference does there seem to be between being "*under the special guidance of divine illumination*," and being strengthened, consoled and guided by some inexplicable influence of the Father of our spirits? I should imagine that Dr. Stock does not suppose that *truth* itself had been communicated to his mind, during the unhappy process which he describes, but that, agreeably to Dr. Carpenter's hypothesis, he had been in some unaccountable way, *guided* by the Spirit of God to the right understanding of the *truth* already communicated in the Scriptures. Has then Dr. Stock professed to have received more extraordinary influence than Dr. Carpenter allows? It appears to me, therefore, equally incumbent on both my friends to shew when and where such supernatural aid has been unequivocally afforded, since the days of the apostles. Dr. Stock, with the assistance of his new and my old friends, will, I know, be ready enough to produce instances, without number, of special guidance and of divine illumination; but what is the evidence, what are the proofs of the reality of such influences, and what is the test and criterion, by which they can be distinguished from the operations of the natural powers of man? Dr. Carpenter I strongly suspect will be much at a loss to find out any facts to justify his belief, which will not

fairly be subject to imputations of self-delusion and deception, very similar to those to which Dr. Stock has so unhappily exposed himself. The belief of each being necessarily founded, if it has any foundation at all, upon well-attested experience and matters of fact, mere reasoning and speculation will of course have no weight in their respective cases. Had Dr. Carpenter, not limiting Omnipotence, simply stated it as *possible* for the Supreme Being to aid his children in the ways which he supposes, none but nice speculators would have refused their assent to the proposition; but the bare *possibility* of such an interposition *now*, which has been withheld for almost two thousand years, seems to me a very insufficient reason for thinking it *probable*, or for *expecting* it either without or in consequence of supplications.

I am fully aware of the cautious manner in which Dr. Carpenter has stated his belief: he says that "the Divine aid is afforded in ways which philosophy cannot *yet* explain." But does this change the nature of the question? Were Dr. Carpenter able to establish such agency by *facts*, however difficult it might be to explain them, true philosophy would admit the facts, and submit to the difficulty, as it must do with respect to many other obscure and complicated natural phenomena.

I take this opportunity most cordially to congratulate the Unitarian congregation at Bristol on their being favoured with so excellent a successor to my dear old friend Dr. Estlin. The interests of pure religion and virtue will, I am confident, be much promoted by the extraordinary abilities and amiable disposition of Dr. Carpenter. Sincerely do I lament that he is at present deprived of the co-operation of so wise and so good a man as Dr. Stock; however, I do not despair of his recovery: he will now, I trust, uninfluenced by the suggestions of bigots and enthusiasts, devote himself to cool, candid and patient investigation, which is all that is necessary.

L. J. J.

Mr. Steward's Vindication.

Sin, Wolverhampton, Oct. 25, 1817.

I OBTAINED a sight of the Monthly Repository, a few days

since, and having perused the article, which is called, the Case of the Old Dissenting Meeting-house, Wolverhampton, (p. 494,) I am sorry to find that many things contained in it are not correct. The writer has given such a statement of the circumstances, as he conceived would be prejudicial to my character. My object in this paper is to vindicate myself from his aspersions. I shall not controvert any of those things which are stated as having transpired prior to the time of my connexion with the congregation.

My coming to settle at Wolverhampton, I believe, was not disagreeable to any of the members of the society, excepting one trustee, and a part of his family; on whose account, solely, the term for which I was invited was limited to three years. At the expiration of which period, I received a letter from the same trustee, in which he said, that my further continuance would not be approved by him, and that the attendance of himself and family would be very unlikely. This letter I shewed to the principal persons of the congregation, who were extremely hurt at my having received such a communication. They assured me it was their wish that I should continue, and requested me to call a meeting of the congregation, that they might renew their invitation to me, some of them declaring at the same time, that the conduct of that gentleman and his family had been so unkind and unchristian, that they should not regret their loss, should they be determined to withdraw from John's Lane Chapel. And this gentleman himself has said, in a letter which he published January 3d, 1817, "I am free to confess, the majority would have been in his favour, if an invitation had been given him as late as July." It was the doubts which I then entertained of the truth of some points in the Unitarian doctrine, that prevented my calling a meeting as requested. I also desired a friend, (the Rev. Mr. Scott,) before the 1st of September, alluded to in the Case, to inform the same gentleman, that it was my intention to leave as soon as possible; and I requested one of the trustees to inform the meeting of that day, that I had made up my mind not to continue with them; nor did I hint

in my reply to the communication from that meeting, that I should not hurry myself, as stated in the Case, &c.

It is true that I did, in the month of October, renounce the Unitarian doctrine, especially the opinion maintained by the Unitarians of the person of Christ; and openly avowed my belief in his proper Deity, which belief I endeavoured to justify by arguments founded on the Holy Scriptures; but I deny having on that occasion reviled my old friends. Nor were the evening lectures commenced till after the violent measures adopted by the trustees, which lectures, with the attendance of Calvinists, &c. are represented in the Case, &c. as the ground of those measures to which they resorted.

Immediately upon having made known my change of sentiments, and that I was a Baptist, a respectable minister of that denomination invited me to come among them, encouraging me at the same time to hope that God would provide for me. I replied, that was my wish, and I can truly say, it was the first object of my heart. About a fortnight afterwards, I had an interview with two of the most respectable ministers of the Baptist connexion, who treated me with the greatest kindness, pointed out to me a situation for a limited period, and assured me, that in the mean time they would look out for me a permanent station. I hoped then that I should be able to leave the Unitarians, before the time they had allowed me to officiate should expire. On the Saturday of the same week, the gentleman, by whom I had never been approved, came to my school-room, and requested me to give up immediately. I said, I was unwilling to do that, but informed him of the result of my visit to my friends, as above, and that I hoped I should be able to leave them in three weeks or a month, with comfort to myself. This not satisfying him, he immediately introduced persons with axes, bolts, locks and bars, and proceeded to adopt those measures, to which it is said in the Case, &c., he was legally advised. Another of the trustees, who came in with the carpenters, and who had always been my friend, advised me to give up the keys to them, or else, he said, they would never give me the money that was due to me, and which had been withheld since the 1st of

May. I said I would comply, and left the school-room to fetch the keys; but when I returned with them, I found my pupils expelled, and the door of the school-room fastened against them and myself, which ungenerous conduct determined me not immediately to give every thing out of my own power. They put new locks and fastenings on the Chapel and vestry doors, and left, but returned some time in the night to make the premises more secure still. On the ensuing sabbath, Mr. B. Mander, believing himself to be the only legal trustee, in the presence of the constables of Wolverhampton, gave me admission at the hour of public worship: but the disturbance and confusion of that day was so extremely afflicting to my mind, that on an early day I wrote a note, and sent it by a friend to the gentleman which I have had occasion frequently to allude to, proposing such terms as I thought might be complied with, at the same time expressing a wish to have the matter left to arbitration, should the terms proposed be rejected: I received in return a very insulting note. A short time after I went to the magistrate before whom Mander and others were taken, and requested him to act as mediator between us, to which he very kindly consented, and said the terms which I proposed, were such as the trustee and congregation ought to comply with: by him also I proposed to have the whole matter left to arbitration should the terms I offered be refused. Instead of complying with them, or using the magistrate as a mediator, they sent to me such conditions as I could not in justice to myself and family accede to. I then addressed a letter to each of the trustees separately, saying, that I could not submit to their terms; but, if they would only give me what I conceived to be my due, and withdraw their recognizances for the prosecution of the Manders, &c., I would cheerfully give up every thing, and if they would not, I again expressed my anxious desire for an arbitration; but in their answer they declared their refusal of my proposals, and their determination that matters should have their course. In every arbitration I proposed, I nominated persons on my part, whom I knew to be averse to any measures hostile to the

Unitarians. I always contended, that as I was introduced to the chapel a Unitarian and by the Unitarians, that I was bound both by the principles of honour and Christianity to give it up to them again; and this would have been done, had they only conducted themselves with common prudence and honesty.

The trustees in the first part of the business were influenced by suspicions which were groundless. They imagined that Mr. Mander and I had combined against them, and that we were determined to use our utmost efforts to effect their ruin, which was not the truth; I had no other object than to leave them and the town honourably: but for me to do this, it was necessary that they should not withhold from me what was my due. In the latter part of the business they were guided by revenge, they thought the Manders had offended, and were determined to chastise them to the uttermost; but the pit which they digged for their neighbours they are fallen into themselves. Before I conclude I would beg leave to say, that however I may differ from the Unitarians in sentiment, I shall never take a pleasure in reviling nor in persecuting them. I know some of them who, for piety towards God, for a devotional spirit, and for a truly Christian temper are examples worthy of being imitated by those who profess to be the subjects of what I believe to be a more scriptural creed.

The insertion of this vindication of my conduct, in your Repository, will much oblige, JOHN STEWARD.

Account of a Visit to Mont Louis, a celebrated Burial Ground at Paris.

Newport, Isle of Wight,
Oct. 15, 1817.

SIR,

BEING on a tour in France, during the last summer, with a small party of friends, we were accidentally introduced to an English gentleman, who, among other things not mentioned in our "Guide to Paris," particularly recommended our visiting *Mont Louis*, the principal burial place of that city. As I do not recollect that this interesting spot has been described in any of those numerous tours with which the public has been inundated, I have transcribed the following from my journal, thinking it

may possibly lead some of your readers to visit a place with which they cannot fail to be highly gratified, and which is not sufficiently pointed out to the notice of strangers.

Mont Louis is situated behind the Luxemburg palace, and is about a mile from the city barrier; this is a large piece of ground; its uneven surface is diversified with hill, dale and wood, and sprinkled with tombs which appear through the foliage in every direction, and forms altogether a most romantic scene. Here is none of that dull uniformity observable in our English burial grounds, where one round hillock exactly resembles its neighbour, but every person is left at liberty to consult his own fancy and to indulge its boldest flights. The consequence among such a people as the French may be easily conceived: while in some instances the spectator is pleased with a display of tender sensibility which does honour to our nature, that sensibility too often degenerates into affectation and borders on the ridiculous. This is particularly observable in the very inflated inscriptions on many of the monuments; the deceased they commemorate were all such models of perfection in every amiable quality as must have rendered them totally unfitted to the age and country in which their lot was cast. Each grave is surrounded with a small enclosure of wicker work, and planted with flowers and evergreens. We observed two rustic seats placed one on each side the grave of an only child on which the parents are supposed to recline to mingle their unavailing tears; this is too formal; real grief would shun the public gaze and never think of indulging its lamentations exposed to the observation of every passenger. It must be confessed, however, that in some instances considerable taste was displayed, and there is something pleasant in the idea of placing a group of family tombs, retired from notice, under the friendly shade of a small grove. In one of these groves we observed the tomb of General Moreau, and not far distant some workmen were erecting that of Marshal Ney. Just at the entrance of the cemetery a number of men were employed in rebuilding the chapel and tomb of Abelard and Heloise, which had lately been brought from the Museum of

French Monuments; as the stones were scattered in every direction, it was impossible to form any idea of their united effect. We observed, however, three very rude figures carved in stone which it seems from an inscription, of which the following is the substance, were intended to represent the Trinity! "Peter Abelard, founder of this abbey, lived in the 12th century: he was distinguished by the profundity of his learning and the rarity of his worth; but having published a work on the Trinity, which was condemned by the Council of Soissons, in 1120, he retracted, and, to shew that his opinions were orthodox, he made out of a single stone these three figures, which represent the three divine persons of the Holy Trinity." The burial ground is kept in excellent order, to preserve which several gens d'armes are constantly on duty: some of our party who had inadvertently trespassed, by leaving the path and crossing the grass, were rather roughly accosted by the soldiers on guard, who were scarcely pacified by information that they were foreigners and consequently unacquainted with the rules of the place. A feeling of respect for the remains of the dead, and a wish to preserve them from insult, seem natural to the human heart; we find traces of it in the remotest ages of antiquity; whatever variety of customs as to the disposal of the dead may have prevailed in different nations, or even in the same nation at different periods of its civilization, they all had one uniform object in view, that of protecting their remains from profanation and insult. And does not the same feeling beat responsive in our breasts? Who of us but must have felt shocked (when passing through the common receptacles of mortality, particularly in the neighbourhood of our metropolis,) to see the want of decency and respect with which the remains of former generations are treated, at seeing their bones handled and thrown about with the utmost carelessness and indifference, exposed to the idle gaze of every passenger? Do they not seem to say to us with the unburied skeleton of Archytas—

"Nor thou, my friend, refuse with impious hand

A little portion of the wandering sand,
To these my poor remains ———."

In this respect we might with advantage take a lesson from our continental neighbours.

T. C. J—r.

SIR,

Nov. 2, 1817.

THE letter which I lately transmitted to you, [p. 460,] giving an account of Lord Nithsdale's escape, was written by Lady Nithsdale to her sister, an abbess, at Bruges. The original is in the hands of Mr. Maxwell, of Yorkshire, who is descended from Lord Nithsdale. From an intimate friend of Mr. Maxwell I obtained the copy which I transmitted to you.

T. C. HOLLAND.

SIR,

Exeter, Oct. 13, 1817.

FOR the satisfaction of your correspondent Historicus, in your last Number, [p. 525,] I have looked into Socrates for the fact he mentions, and have readily found the passage to which Sir E. Coke alluded, of which I send you a free translation. Socrat. Hist. Eccl. L. i. cap. 38:—"The Emperor wishing to put Arius to the test sent for him to the palace, and asked, him whether he submitted to the Decrees of the Council of Nice: he readily, without any delay, but with a fraudulent intention, signed in the Emperor's presence what it had decided respecting the faith. Constantine, surprised, required an oath in addition, and he carried his deceit so far as to satisfy him even in this. The fraud which he practised in subscribing was, as I have heard, as follows:—They say, that Arius having written his own opinions upon a parchment which he had with him, carried it under his arm and swore that he really believed according to what he had written. This last fact I have related only from hearsay, but that he added an oath to his subscription, I have asserted on the authority of the Emperor's letters."

In the last sentence of this passage Historicus may perhaps find a reason for the story having been neglected by Mosheim and Priestley; but he should have been very sure that it was a fabrication before he ventured to charge Sir E. Coke with so wanton and useless a falsehood as inventing it and ascribing it to Socrates.

W. H.

SIR, *Birmingham, Oct. 21, 1817.*
A REVEREND Gentleman having asserted, in a large company, that Dr. Priestley was in the practice of preaching sermons composed by other people, I am desirous of ascertaining, if possible, whether such be really the fact. Every one, at all acquainted with the Doctor, knows that he was a very ready and a very rapid composer; and, from his acknowledged talents and extensive information, the presumption is against the truth of the assertion. Some of your correspondents, who knew Dr. P. intimately, and therefore well informed as to his habits, will perhaps have the goodness to state what they know on the subject, as calumny, whether of the dead or the living, ought not to pass unnoticed.

AMICUS VERITATIS.

Jews in China.

THE following unsatisfactory memorandum on this subject is made in the "Journal of the late Embassy to China. By Henry Ellis, Third Commissioner of the Embassy." 4to. 1817. This, like most other passages in the book, only raises the reader's curiosity to disappoint it.

"Mr. Morrison * endeavoured to

* Mr. Morrison is a Missionary in China from the London Missionary Society, and has made great progress in translating the Scriptures into the Chinese. (For some account of him, see *Mon. Repos.* VI. 124.) The following passage, in the "Journal," bears witness to his proficiency in the difficult language of China.

"The intimate knowledge of the Chinese possessed by Mr. Morrison, naturally pointed him out as the principal medium of future communication with the Chinese, and he was immediately employed in the translation of the Prince Regent's letter and other documents, which he executed with a facility much beyond any idea I had formed of European acquirement in this most difficult language." P. 58.

The following account of this gentleman is from the Newspapers.—"Mr. Morrison, who was attached to the Chinese Embassy on its arrival at Canton, as principal interpreter, is a native of Aberdeenshire, from whence he was sent some years ago to Macao, in the capacity of a Missionary. Mr. Morrison was labouring in his vocation with great zeal, when he was called to assist in the grand ceremonial of the Embassy, as interpreter, which he per-

collect some information respecting the Jews in Honan, from a Mahometan, the only person whom he had met with acquainted with their existence. The man's knowledge was so confined, that he threw little light upon their actual condition. Their numbers are much diminished. Pere Jozane, in 1704, describes them as paying the usual Chinese honours to the temple of Confucius, the tombs of their ancestors and to the tablet of the Emperor. Their books did not reach lower than the Pentateuch; they were, however, acquainted with the names of David, Solomon, Ezekiel and Jesus, the Son of Sirach. Their entrance into China took place about two hundred years before the Christian era." P. 282.

On Congregational Unitarian Funds.

LETTER I.

SIR, *Nov. 16, 1817.*

I AM so powerfully struck with the extensive benefits likely to arise to the cause of evangelical truth, from the associations which have been advocated of late in your pages, that I am desirous of contributing, if I can, towards their general adoption. That class of Dissenters from which the Unitarians have chiefly been formed, though liberal when applications have been made to them, have not been so much exercised in the practice of collections at the door and subscriptions for religious purposes as their orthodox neighbours by much. Orthodoxy has certainly been a far more expensive concern to its friends than heresy has

formed with such *intrepid fidelity*, that the Courtly Mandarins were afraid to record some of his explanations. His habiliments as a Missionary, however, not being suitable to the splendor of the dress of the other persons composing the suite of the Ambassador, Mr. Morrison was under the necessity, sorely against his will, of submitting to the operation of being clothed in a richly embroidered scarlet coat, the uniform of the Commissioners, with a *chapeau-bras*, which he placed most mathematically on his head, as an *equilateral triangle*! By extraordinary diligence and perseverance, he has acquired so perfect a knowledge of the Chinese language, that he has for a considerable time been employed in compiling a Dictionary of that tongue, which is now printing at the Company's press at Canton."

been to ours. The cause is obvious: for although it is "after the manner they call heresy that we worship the God of our fathers," yet, it has hitherto been but little of our concern whether others worshiped him so or in another way, while importance seems in them to have attached itself to systems, in proportion as they verged from the straight road of truth. I flatter myself that our benevolence will, by means of the auxiliary funds, not only be methodised, but also that it will, with inconceivable ease, be made efficient of every useful purpose. There are four institutions which ought to be allowed to have a permanent claim upon these congregational funds, the Institution of York, for the education of our young ministers, under Mr. Wellbeloved; that under Mr. Aspland at Durham House, Hackney; the Unitarian Fund and the Widows' Fund in London. The collections in the four quarters of the year may be made answerable, each in its turn, to one of these great objects, the amount sent to each proportionate to the amount collected, leaving all minor claims to be answered by the surplus.

Our congregations would surely find an obligation lying upon them to exertions of this kind, if they were to consider the language of their Lord to his apostle Peter, and through him, as I conceive, to his disciples in all after ages—*When thou art converted strengthen thy brethren.* It is not in small matters that the point of similarity arises between the state of things in Peter's days and that of our days. There are strong marks of similarity between the errors of ancient and those of modern times: and there can be no reason assigned why the faithful disciple of the Lord Jesus, who sees the errors in which his brethren lie, and their evil influence on society, should not now also exert himself with a virtuous activity to remove them. I will forbear taking up your readers' time with a statement of these errors, wishing rather to make a few remarks on the duty itself, and the objects which it embraces.

The great duty of strengthening our brethren, in the faith which was delivered to the saints, both in Peter and in us, arises from these considerations—the importance of the subjects of Divine revelation, the immediate in-

fluence they have on the public mind, and the fatal consequences which must follow from these subjects being misunderstood.

These three considerations will furnish much reflection, which I will leave to your readers, and will proceed with observing, that the all-important question with us is, how shall the great end of the gospel, the present welfare and the final salvation of mankind be best brought about? Now, the solution of this question must depend upon what we conceive to be productive of the greatest present good, and best corresponding with the instructions and the purposes of the Messiah. It is impossible for us to see the proper consequences of some of those opinions which are called the doctrines of the gospel, without deprecating their spread in society; while of others we can only say, that they becloud rather than enlighten the mind, and instead of rendering the understanding efficient of the best purposes of life, they besot and stupify it, and forbid it ever to rise to grand and enlivening views of nature and of God.

If thus we view the systems of religious truth which now prevail in the world, it is scarcely to be conceived how we can remain unmoved when we see the zeal and animation of those who entertain, as we believe, false views of Christian truth. They are eager to promote those views. They spare not their time, their diligence nor their wealth, to make converts to error by sea and by land. So did the corrupt Jews in the Saviour's time: and moved by this consideration, it was the command given by his great Master to the apostle Peter, "when thou art converted, strengthen thy brethren." Be not satisfied with the pleasure that springs in your own breast, when you see at a distance from you the error you have escaped, and the danger you have avoided. Act upon the great principle of social virtue. Shew yourself worthy of the privileges which, as an intelligent being, you possess. Communicate your happiness to others: drive the phantom of superstition from their breasts, pluck up the root of error and of vice out of their heart, tear the bandage of mystery and of darkness from their eyes, free their thoughts from error, their lives from vice, their

spirits from the doubts and fears which brood over them. Let the sun of righteousness shine full upon their minds, and let joy and peace in believing be their portion.

But, Sir, we still may meet, we actually do meet the objection against individual exertions which has been made with a better grace in former times. "What we can do towards promoting the cause of truth is of small importance, and can produce but a small effect. The cause of truth is the cause of God, and he will employ effectual and sure methods of propagating it at the period which he shall see best."

That the exertions which individuals can make are of small import will not be admitted as an argument against these exertions being made, if it be considered that the greatest works of man's device, and I will add the greatest works which in the moral dispensation of Providence have ever been effected, have been so effected by the single but repeated endeavours of individuals. By what means has the solid quarry become a habitable and beautiful city, but by the single strokes of a man's arm? How rose the immense pyramids, which for thousands of years have defied the tooth of time but by the single, but united labour of man? How have distant provinces, and distant countries been united by canals, and enjoyed all the advantages of navigation and commerce but by that toil which you may trace to the spade? See but the vast work completed, measure its extent, calculate its value, and trace back the steps by which it has been produced, to the first stroke of the pickaxe and the fasting hour of him who first removed a stone, your mind is almost overwhelmed with astonishment, and you perceive the immense disproportion between the first cause and its effect. Yet we know that those petty operations, which might once have been looked on with contempt, continued without intermission and with an animated mind have surmounted the greatest difficulties, have levelled mountains, have filled up seas, have excited the gratitude and the admiration even of those who once shook their heads in scorn. But nature herself offers us a yet more striking lesson of steady continued exertion than even the experience of man: for, from the

smallest beginnings we behold in her works the most powerful, the most magnificent effects. How is that incalculable force acquired with which the mighty river rolls along, and to which the gigantic resistance of the earth itself offers but an insufficient restraint? There are in some parts of our earth streams which pour into the ocean a volume of water of more than a hundred miles in breadth. And where do these originate but in the dripping rivulet at which the bird can scarcely quench his thirst? It steals unseen through the wood, or amidst the grass, which hides it from the view of man; but it soon breaks forth to observation. In its progress it joins other streams as feeble as itself, and swelling as it proceeds it unites with the multiplied waters of the whole country around, till it is swollen to a navigable river, deepening and widening as it goes, and at length in silent majesty it rolls its mighty waves into the vast abyss.

In the moral world we have seen effects as vast, produced by the united virtue of many minds. The history of the world furnishes various instances of the improvement of the mental powers by the exertions of a few individuals, and of the consequent removal of what was the disgrace of the human character from amongst them. We need not go out from that truly sentimental and humane nation amongst whom it is our happiness to live, for decisive proofs of the infinite importance of individual exertions. What has been done by the united endeavours of individuals of all classes of Christians in circulating, not through this country alone, but through the world, the knowledge of the Christian Scriptures, by the distribution of Bibles! and great is the good we may reasonably hope, will accrue to the world by this most useful step. How immense are the sums which have been raised by the religious societies of Great Britain to promote missionary schemes in foreign parts! Numbers would scarcely tell them! It may indeed be questioned whether those sums would not have been far better employed in enlightening the minds of our neighbours at home, or in spreading first the blessings of civilization and of humanity amongst savage nations, before the attempt was made to teach

them doctrines at which their common sense revolts. The design however is virtuous, and the object is effected by small means.

The history of the Slave Trade, a horrid object, which we can only look upon without shuddering because it lies vanquished before us, and is we trust, drawing its last breath, is a memorable and will be an eternal evidence of the value of small beginnings and of many and repeated exertions, to work good impressions upon the minds of even an enlightened society. With whom did the warfare which was waged against it begin? Who drew the first sword, not of steel but of reason, to lay the monster low? Recollect the little importance, both in a national and a political view, of that virtuous society to whom it owes its fall, the firm and furious opposition they met with from almost all public bodies of men, from entire cities rich and populous, from most of our public characters and from the legislature of the realm. Yet small strokes cleave the mountain oak. The public opinion, by repeated and repeated exertions, was brought to bear against it, a virtuous prince was moved to execrate it and after many a struggle and many individual sacrifices, the slavery of our fellow-man was abolished; never, may it please God, to be sanctioned, never to be tolerated more.

And in order to demonstrate the importance of united endeavours, however small they may be, shall I point to the noble edifices which still are rising, the ornament and the delight of our towns and villages around; one of them now lifting its dignified head in the town in which we live? These are built by a society composed chiefly of the lower orders of the people; who, by uniting their pence, can raise their thousands. May the Divine blessing accompany and follow all their labours! To the best of their knowledge, and with an admirable activity and virtue, they try to serve the cause of truth and of God. This neighbourhood and the adjoining county testify how much their labours are beneficial to man and good for society. Let us not merely look on and admire: let the very poor give us an example and let us never despise the day of small things.

But in urging upon you the neces-

sity of repeated and even of small exertions to produce a moral good, let us not forget the lesson taught by our blessed Redeemer, the object in whose view was the greatest that ever expanded the breast of man. For this too was effected by means, which, on account of their insignificance, were a scandal in the Jews' esteem and folly to the Greeks. All the great purposes of God are brought about by human means. These must of necessity be slight in their original texture and in their first effects; but these are they which shall eventually enlighten the world, and bring in those blessed days of which prophecy speaks, when there shall be nothing to hurt or to destroy. The Saviour saw the weakness of his apostle, he shewed him his compassion by foretelling his fall and his subsequent rising again, and he charged it as a duty of the highest importance to the cause of truth, "When thou art converted, strengthen thy brethren."

Truth ought to be of as much value to us as it is to any other set of rational creatures in the moral creation of God. There is no reason why we should adopt the Unitarian faith, and assemble in an Unitarian place of worship in preference to any other but because we believe, that the views which are there professed of Scripture are those which come nearest to the truth. Now if we possess the truth it would be well for us to consider, whether we do not possess a talent which it is incumbent upon us to employ for the purpose for which it was given; which purpose could have been no other than the general good of the society of mankind. Ought we not then to endeavour to make it more generally known and employ all upright and honourable means to extend the knowledge of that interpretation of Scripture which we have obtained through the labours of eminent men, and by the exercise of our own intellectual and moral capacities?

And let it not be said that it is the minister's business to teach and to propagate scripture truth. The minister can do little compared with the people. He may speak from the pulpit and he may write from the press; but neither of these means, nor both together, will be of any decisive advantage without the concurrence of those

which belong to the people. It is a high gratification that ministers enjoy when they see their friends ready and desirous to second them in what may be done for the public good; and we gladly acknowledge that there is now a much greater impression of the importance of truth upon the public mind, and a much more general desire than formerly in our friends to study the Scriptures for themselves, to attend to the controversies that have taken place between the different sects of Christians, and to promote the plans which are proposed for the spread of Truth.

A FRIEND TO THE SPREAD OF TRUTH.

SIR, July 18, 1817.

YOU will recollect the following passage so often deservedly quoted from the Seatonian Prize Poem on Death, by the late Bishop Porteus. [Mon. Repos. IV. 532.]

— One murder made a villain,
Millions a hero; Princes were privileged
To kill, and numbers sanctified the crime.

I suggested, Vol. IX. p. 464, a probable origin of these lines from a passage of *Cyprian*, quoted by an anonymous writer in 1737. I have since found the sentiment in a quotation from *Lactantius*, who flourished fifty years after *Cyprian*. The passage from *Lactantius* is in that curious and learned work, Dr. Hakewill's *Apologie, or Declaration of the Power and Providence of God, in the Government of the World*, a work often quoted or referred to in *Law's Theory*. I copy the original, with Dr. Hakewill's translation, from B. iv. Sect. 5.

"Si quis unum hominem jugulaverit, pro contaminato et nefario habetur, nec ad terrenum hoc domicilium Decorum admitti eum fas putant, ille autem qui infinita hominum millia trucidaverit, cruore campos inundaverit, flumina infecerit, non modo in templum, sed etiam in cælum admittitur; apud Ennium sic loquitur Africanus,

"Si fas cœdendo cœlestia scandere cuiquam est,
Mi soli cœli maxima porta patet.

"Scilicet quia magnam partem generis humani extinxit ac perdidit. *Lactantius*. L. i. Ch. xviii. If a man kill but one, he is held for a villain; neither is it thought fit to admit him to the

houses of the Gods here upon earth; but he who murders infinite thousands, waters the fields and dyes the rivers with blood, is not only admitted into the temple, but into heaven. Thus in *Ennius* speaks *Africanus*:—

If man, by murdering may climb heaven,
assuredly
The widest gate of heaven is open laid
for me.

"Forsooth, because he had extinguished and made away a great part of mankind."

Dr. George Hakewill, who died in 1649, was, according to *Weldon and Comden*, an honest court-chaplain. In 1621, he drew up an argument against the Spanish Match, which he presented to his master Prince Charles, who promised concealment, but immediately betrayed him to King James. He was, in consequence, committed to custody, and at length dismissed from his attendance on the Prince.

OTIOSUS.

SIR, Nov. 16, 1817.

A PERSON to whom I lately lent "*Jones's Ecclesiastical Researches*," returned it with the following memorandum. On turning to Whiston's *Josephus*, I find the following note, of which Mr. Jones takes no sort of notice: it is subjoined to *Josephus's Account of Epaphroditus* in his *Preface*. "This Epaphroditus was certainly alive in the third year of *Trajan*, A. D. 100. Who he was we do not know. For as to Epaphroditus the freed-man of Nero, *Tacit. Annal.* xv. 55, Nero's, and afterwards Domitian's Secretary, who was put to death by Domitian, in the 14th or 15th year of his reign, he could not be alive in the third of *Trajan*." What is Whiston's authority for stating that the Epaphroditus, mentioned by *Josephus*, was alive A. D. 100? It is upon this circumstance of his being the identical Epaphroditus mentioned by Paul, that Mr. Jones builds great part of his theory: but how does he prove it?

Besides the above note, Whiston has another in the first book of *Josephus* against Appion, as follows:—"Since *Flavius Josephus*," says Dr. Hudson, "wrote (or finished) his books of *Antiquities* on the 13th of Domitian, A. D. 93, and after this wrote the *Memoirs* of his own Life,

as an appendix to the books of Antiquities, and at last his two books against Appion, and yet dedicated all those writings to Epaphroditus, he can hardly be that Epaphroditus who was formerly secretary to Nero, and was slain in the 14th (or 15th) of Domitian, after he had been for a good while in banishment: but another Epaphroditus, a freed-man and procurator of Trajan, as says Grotius on Luke i. 3."

If any of your readers can establish the identity, or clearly confute it, they will oblige, A. X.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXVI.

Undefined Prejudices.

Yet I confess, that on occasions of this nature, *I am the most afraid of the weakest reasonings, because they discover the strongest passions.* These things will never be brought out in definite propositions; they would not prevent pity towards any persons; they would only cause it for those that were capable of talking in such a strain. But I know, I am sure, that such ideas as no man will distinctly produce to another, or hardly venture to bring in any plain shape to his own mind—he will utter in obscure, ill-explained doubts, jealousies, surmises, fears and apprehensions; and that in such a fog, they will appear to have a good deal of size, and will make an impression; when, if they were clearly brought forth and defined, they would meet with nothing but scorn and derision.

Burke's Letter to Sir Hercules Langrishe, Bart., 1792.

No. CCCXVII.

Catholics becoming Protestants will be Protestant Dissenters.

Let us form a supposition, (no foolish or ungrounded supposition,) that in an age, when men are infinitely more disposed to heat themselves with political than religious controversies, the former should entirely prevail, as we see that in some places they have prevailed, over the latter: and that the Catholics of Ireland, from the courtship paid them on the one hand, and the high tone of refusal on the other,

should, in order to enter into all the rights of subjects, *all become Protestant Dissenters*, and, as the others do, take all your oaths. They would all obtain their civil objects, and the change, for any thing I know to the contrary, (in the dark as I am about the Protestant Dissenting tenets,) might be of use to the health of their souls. But, what security our constitution, in church or state, could derive from that event, I cannot possibly discern. *Depend upon it, it is true as nature is true, that if you force them out of the religion of habit, education or opinion, it is not to yours they will ever go.* Shaken in their minds, they will go to that where the dogmas are fewest; where they are the most uncertain; where they lead them the least to a consideration of what they have abandoned. They will go to that uniformly democratic system, to whose first movements they owed their emancipation. I recommend you seriously to turn this in your mind. Believe that it requires your best and maturest thoughts. Take what course you please—union or no union; whether the people remain Catholics or become Protestant Dissenters, sure it is, that the present state of monopoly cannot continue.

The Same.

No. CCCXVIII.

Fame a Cheat.

A man is not known ever the more to posterity, because his name is transmitted to them; he doth not live because his name does. When it is said, Julius Cæsar subdued Gaul, beat Pompey, changed the Roman commonwealth into a monarchy, &c., it is the same thing as to say, the conqueror of Pompey was Cæsar: that is, Cæsar and the conqueror of Pompey are the same thing; and Cæsar is as much known by the one distinction as the other. The amount then is only this: that the conqueror of Pompey conquered Pompey; or somebody conquered Pompey; or rather since Pompey is as little known now as Cæsar, somebody conquered somebody. Such a poor business is this boasted immortality; and such, as has been here described, is the thing called glory among us!

Wollaston's Religion of Nat. Del.
p. 117.

BIBLICAL CRITICISM.

*Mr. S. Bennett in Reply to H. T. on
Observations on John xii. 23—32.*

SIR,

I WOULD not obtrude upon the pages of your Monthly Repository, if I had not been called upon by an inquiry which was made in page 488, by one of your literary correspondents: "I find it (said he) *difficult to reconcile* the opinion given by your learned correspondent Solomon Bennett, in p. 222, of the present volume, that 'during the whole great period of the second temple, the numerous synagogues and colleges of the Hebrews of their then great dispersion, *had nothing to do with the sacrifices of the temple at Jerusalem,*' with the testimony of several ancient and approved authorities of Jewish affairs. A variety of proofs (continued he) might be collected of the veneration which the whole nation had for the temple at Jerusalem," &c. And for which authorities he quoted instances out of Philo and Josephus.

Far be it from me to contradict historical truths, which are the most essential points in human affairs; and more so when they touch on points of pure religion. On the contrary, I shall enhance his difficulty from authorities deduced from the documents of the Mishnah, to shew that the dispersed Israelites possessed a veneration and zeal for their Mother country in general; yet the more we shall discover them to have been dependent in some measure, the more it will strengthen my argument respecting the system of the sacrificial laws (as demonstrated in my "Discourse on Sacrifices" at large).

The first great point which may indicate a dependency, we observe in Mishnah Rosh-hashanah, (Sect. 1. Lesson 4.) in which we read as follows: "On account of two months the sabbath day was prophaned; (meaning, deviated in some measure from its strictness); on account of Nisan (answering to that of March), and Tishriy (September), in which months messengers were dispatched to Syria; according to which the annual festivals were regulated by the dispersed." The Talmud adds

thus, "and from Syria the messengers proceeded to Babylon." From this document we obtain a knowledge, that the annual calendar of the dispersed in the East, did depend on the observations and calculations performed by the grand assembly (the Sanhedrim) of the temple at Jerusalem.—In Mishnah Shekolim, sect. 3, we read that there were in the temple three chests, treasured with shekels which were sent from all the provinces to Jerusalem, and at different times in the year were disposed of thus: (Sect. 1. Lesson 4.) "The first chest was treasured up in the name of Palestine; the second chest was treasured up in the name of the cities afar off from Jerusalem; and the third in the name of Babylon, Media and the distant countries." Hence we obtain the information that the Hebrews of the Eastern dispersion did send their annual shekels as a donation to the temple of Jerusalem, from which issued the whole expenditure of the temple, as well as the necessary improvements of the metropolis, Jerusalem. From other rabbinical documents we are informed that all the colleges of the dispersed, and their Presidents (viz. their chief Rabbies,) did depend and were sanctioned by that grand assembly presiding at the temple of Jerusalem. This veneration and obedience paid to the supremacy of the temple and Jerusalem, lasted about five centuries after the destruction of the same; at which period (on account of the tumults and wars which raged at that barbarous time, and caused great dissensions in our hemisphere, and obstructed an orderly communication between the Eastern and Western Hebrew colleges), the above-mentioned colleges then became independent, and every college subsisted by itself in its respective country.

Notwithstanding the above-mentioned authorities, it does not prove an argument of an *absolute dependency*, as whether by dint of the law, of which we have no authority whatever in the Mishnah and Talmud that indicates, that the dispersed were absolutely bound to contribute towards the expenditure of the Mother country. Nor could it have been a political

scheme, considering the Israelites then to have been subject to different sovereigns, who were at variance between themselves, and this of Palestine; any strict and absolute dependency might be disadvantageous as well as injurious to their temporal welfare and their religion in general, as they would always be looked upon as conspirators against the government they lived under—particularly as Palestine then formed an opulent part in the eastern kingdoms. It was nothing else but a natural zeal and a national love for the primitive source of their sacred religion and superior antiquity, which inspired them to send donations to Jerusalem. These things were done through motives of affection and good-will, but not as obligatory duties. And still less does it prove the dispersed to have been bound to the order of the sacrificial observances practised at Jerusalem, whether public or private thanks, peace, sin and trespass, &c. offerings, which latter (according to the vulgar opinion) ought to be the most essential point, as being peculiar to human salvation, but of which the whole of the dispersed, out of the walls of Palestine, were entirely exempted. For conviction's sake I shall repeat the authorities thereon, though in an abbreviated state.

Thus we read in Mishnah Kaduslim (Sect. 1. Lesson 9.) "All the commandments which depend on land productions, are authoritative only in the land of Israel," &c. This instructs us that all agricultural and husbandman donations, whether animal or vegetable, are commandable only in the walls of Palestine, but not at all obligatory out of it; the expression, *בארץ אינן נזהרות אלא* "are not obligatory but in Palestine," forcibly expresses that there was no obligation by law, neither to convert those productions into money, nor to send the same to the temple at Jerusalem. The reference given by your learned correspondent from Philo, who relates that "the Jews of Rome sent money instead of first-fruits, by their own officers to Jerusalem," certainly is inconsistent with the above-mentioned oral law given in the Mishnah, which secluded them also from redemption with money. There must then infallibly have been some misunderstanding by the translators or copyists of Philo's

narrative; the Roman Jews might have sent voluntary donations, or, perhaps, some individuals out of ignorance of the particulars of the laws on these points (which is very probable), thought it to be a merit, and fulfilling a duty, though there is no real duty by law.

Consistently with the foregoing, we read in Mishnah Halah (at the end of it), "The son of Antinous brought from Babylon to Jerusalem the first-born of his cattle (this by law cannot be redeemed with money); but the doctors of the temple did not receive, &c. with the view not to cause it to become an absolute law."* In Talmud, Code Psahim (Sect. 4,) we read thus, "Tudus, the Roman, [was] accustomed to make the Roman Israelites prepare roasted kids in a perfect state (similar to this of the passover lamb), to eat at the first night of the passover festival; the synagogue at Jerusalem sent word to him, saying, 'If thou wert not the Roman Tudus, we would have anathemized you, for making Israel to eat *קרשים בחוץ* sacrifices without the walls of Palestine." I could have brought more authorities from the Mishnah and Talmud, in matters of facts like the former, to prove that the dispersed were exempted from sacrificial laws of every description whatever; but fearing that I have already exceeded the bounds allowable in periodical publications, I shall not obtrude my quotations, but shall turn to a couple of observations more essential to our discussion.

We have not, throughout the bulk of the Rabbinical writings, any hint whatever, as to oblige any individual of the dispersed, to pay a visit at the Temple of Jerusalem, not so much as once in his life, as was the opinion of your Correspondent. "I am led to think, (said he,) that it was accounted disgraceful, if not a mark of impiety, for any adult Jew, of sufficient sub-

* I bring to the reader's recollection the expression made use of by my antagonist critic, in the Evangelical Magazine (for December 1816, p. 24,) saying, "It (alluding to the Discourse on Sacrifices) misrepresents the doctrine of the Mishnah, as well as that," &c. But this learned gentleman did not shew his literary talents, nor convince the public of my misrepresentation of the same.

stance, (which phrase I do not comprehend to what it alludes) not to go up to Jerusalem at certain intervals, to attend upon the Temple worship," &c. This opinion is (to my judgment) a conclusion but *à posteriori*; having observed it to have been a maxim by modern persuasions, such as the Mahometans and the Catholic Christians, to visit, at least once in their lives, the sepulchres of their prophets, or the living *Numen* and *Summus Pontifex*, this induced some to think it was originally also a maxim with the dispersion of the Jews, to visit Jerusalem and the Temple once in their lives at least; but of which we have no authority whatever. Some individual Israelite might have undertaken a voluntary journey to Jerusalem, and then, being in the walls of it, became obliged to observe all the rites peculiar to it, like any of the inhabitants: but returning from it, he became freed from those rites, (as shewn before).

I shall conclude my reply with a general inquiry; and with a reluctant will, as wishing not to give any offence to theological critics. I also candidly request their attention with the sole views of information. The doctrine of the sacrificial laws, congenial to the vulgar dogma, viz. the shedding of animal blood in the different forms and orders of sacrifices, as being *absolute laws*, has become so prevalent and promulgated, that numerous volumes have been written in support of its adoption. In short, I see the zealous defenders of that doctrine grasping on every trivial difficulty or authority arising from some (though only) historical accounts, to turn the same to their own account; and yet, overlooking entirely the many great and essential difficulties occurring in Scripture itself: I mean the contradictions respecting the absoluteness attributed to the sacrificial laws, which we meet with in the prophetic books, contrary to that of the Mosaic code, so as to reconcile them. For surely these ought to be the chief views of theological critics.

Not to impose (Mr. Editor) more upon your patience, I refer these critics to my "Discourse on Sacrifices," in which they will meet ample arguments on that subject, deduced from Scripture itself, which prove the ambiguity of the vulgar opinion concerning the

same. But as long as these scriptural contradictions are not reconciled, I pay no attention whatever to historical accounts or Rabbinical sentiments, when they disagree with Scripture.

S. BENNETT.

SIR, *Chesterfield, Nov. 5. 1817.*

THERE are few subjects upon which the real lover of Christian truth enters with a more lively interest than the criticism of the sacred volume, and few which afford such a delightful and endless variety of employment to the mind. In this view, it must be a source of no small satisfaction to many of your readers, to observe the illustrations of obscure texts which are occasionally inserted in your Repository; and there can be little doubt, that if your Correspondents were more frequently to direct their attention to subjects of this nature, (many of whom, it is well known, are admirably qualified for the task,) theological science would be a considerable gainer.

It was with pleasure that I read Dr. Alexander's Criticism on Philip. ii. 5—11, inserted in your Number for the last month, (p. 614—617,) though, I confess, I am not prepared to pronounce upon it the same unqualified eulogium, which it has already received from the ingenious author of "*Illustrations of the Four Gospels*." The attempt is certainly commendable, and the interpretation has, no doubt, the merit of originality; though I am far from being disposed to give it my unqualified assent, or to adopt it as the true explanation of the passage.

It is the distinguishing peculiarity of Dr. Alexander's rendering that it attributes to the verb *ἡγεομαι*, a sense different from that which it has been supposed by all former interpreters to bear, and one which gives the passage quite a new turn. With your permission, Sir, I shall endeavour to prove that this sense neither harmonizes with the rest of the clause, nor is authorized by the usage of the word in other instances.

ἡγεομαι is frequently found in the writings of Paul, and, including the passage at present under consideration, occurs no less than six times in the Epistle to the Philippians, viz.

ch. ii. 3, 6, 25; iii. 7, 8, *his*. In these passages it uniformly signifies *existimo*, *arbitror*, and is so translated by Jerome. It is likewise invariably used in the same sense by other writers of the New Testament; as, Pet. ii. 13, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμεῖς τρυφὴν, and iii. 15, καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε. Nor is there a single passage in which it could be rendered as Dr. A. would render it here, *secum volvere*, *animo agitare*. Had it been the intention of the apostle to express the idea contained in these phrases, the Greek language was not so meagre and barren as to be destitute of correspondent expressions, nor was Paul such a novice in it as to be at a loss in what terms to clothe his own sentiments. The subjects, indeed, on which he treated in his Epistles, were often so new and so far removed from the common apprehensions of mankind, that he found it necessary, on some occasions, to use words in a sense peculiar to himself; though he introduced them only where the connexion appeared particularly to require it, and was uniform and consistent in the application of them.

Another objection to Dr. Alexander's proposed version of this passage, is, that the prepositive article before εἶναι, (admitting his sense of ἡγεομαι to be a legitimate one,) should have been put in the genitive, and not in the accusative case, since the εἶναι ἵνα Θεῷ will then be governed by ἀρπαγμον, and not placed in apposition with it. Why, too, has not Dr. A. seen the propriety of rendering ἀρπαγμον by some word more consistent with his views of the passage, than the one already coined to his hand in the public version? To raise ourselves to an equality with our superiors, may justly be regarded as an assumption of privileges to which we have no peculiar title; but it is, it can be, no robbery.

Ἐν μορφῇ Θεοῦ ὑπαρχῶν is correctly rendered, "though in the form of God." Hoogeveen, in his remarks upon the particle καίπερ, (Doctrin-Particul. Ling. Græc. p. 276, Glasg. Ed.) says, "Ad usum ellipticum quod attinet, triplex est: nam (i) vel abest καί, (ii) nonnunquam deest περ, (iii) est et ubi totum hoc καίπερ intelligendum relinquitur;" and he subjoins,

as an instance of the third rule, Gal. iv. 1. (Ἐφ' ὅτον χρόνον ὁ κληρονομὸς νηπίος ἐστίν, οὐδὲν διαφέρει θελῶν, κύριος πάντων ὢν,) where the application of ὢν is very similar to that of ὑπαρχῶν in the present instance, though the construction is infinitely more harsh. But I am the more confirmed as to the propriety of this rendering, from having lately met with some expressions in Clement's Epistle, (ch. xvi.) where there is an evident allusion to the whole of the passage under consideration.

Clement was Bishop of Rome, and contemporary with the apostles; and is mentioned by Paul, (Phil. iv. 3,) among his fellow-labourers in the gospel, whose names are recorded in the book of life. The Epistle which he wrote to the Corinthians, contains many passages in which a similarity may be traced to passages in the New Testament, and particularly to some in the writings of Paul, of which they are almost a literal transcript. Lardner, in the second part of his Credibility, chap. ii. has pointed out nearly forty such instances, and has enumerated among others Philip. ii. 5—7, which corresponds with the introductory part of Clement's 16th chapter. Ταπεινοφρονούντων γὰρ ἐστὶν ὁ Χριστός, οὐκ ἐπαίρομενων ἐπὶ τῷ ποιμνίῳ αὐτοῦ. Τὸ σκήπτρον τῆς μεγαλυσυνῆς τοῦ Θεοῦ, ὁ κύριος ἡμῶν Χριστὸς Ἰησοῦς, οὐκ ἤλθεν ἐν κομπῇ ἀλαζονείας οὐδὲ ὑπερηφανίας, καίπερ δυναμενός· ἀλλὰ ταπεινοφρονῶν. For Christ is theirs who are humble, and who do not exalt themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the shew of pride and arrogance, though he might have done so; but with humility.

If the preceding remarks are well founded, the following may, perhaps, be regarded as a correct translation of the passage. "Let this mind be in you, which was also in Christ Jesus; who, though he was in the form of God, deemed not the being equal with God, a thing to be violently seized upon, but emptied himself, and assumed the form of a servant," &c.

In the phrase ἐν μορφῇ Θεοῦ, Dr. Alexander conceives that "the allusion is to the transfiguration on the Mount, where Jesus assumed a di-

vine or luminous or supernaturally splendid appearance, his face shining as the sun, and his raiment becoming white as snow:" and he adds "μορφή Θεου without the article, literally, *in a form of God*." Now, few can be more averse than the writer of this paper to far-fetched analogies in the interpretation of Scripture; though, in the present case, I confess, it appears to me far more probable that Paul's allusion was to the fall of our first parents, than to the transfiguration of Jesus. The idea may, perhaps, startle those who are accustomed to take their faith upon trust, and to doze with their Bibles in their hands; but to the enlightened student of the New Testament, I have little doubt but it will instantly approve itself, as the only true and rational interpretation of the passage. Paul often keeps up in his own mind a comparison between the first and the second Adam, and is not unfrequently influenced by it in his allusions to the person and character of Jesus. We read (Gen. i. 26, 27), that the first Adam was created בצל אלהים κατ' εἰκόνα Θεοῦ; we read also (iii. 5), that, at the instigation of the evil one, he was prevailed upon to transgress the Divine commands, under a promise that, by so doing, he should become בצל אלהים, * ὡς Θεός, or, as Paul has it, ἵσα Θεῷ. The second Adam is likewise styled, with peculiar emphasis, εἰκὼν τοῦ Θεοῦ τῆς ἀφάρτης, (Col. i. 15), and was under repeated temptations to abuse the powers with which he was entrusted: but he yielded not to the persuasions of the tempter; the inducements which were offered had no charms for him, and

he rejected them with a becoming indignation. In this consisted the peculiar excellence of his character, and hence arose the propriety and force of the apostle's exhortation:—"Let this mind be in you, which was also in Christ Jesus." R. W. W.

Mr. Holden on John vi. 62, 63.

Tenterden, April 9, 1817.

OUR Saviour's words in John vi. 62, 63, are yet considered as attended with difficulty.—*What, and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, &c.* Jesus had previously made the following assertion, *Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.* With the highest respect for the editors of the Improved Version, and diffidence in my own judgment, our Saviour here appears to me to refer expressly to his crucifixion, and thus may be considered as asserting, that, except they should adhere to him and his religion, although they should behold him suspended on a cross, they could derive no benefit from what he had communicated to the world. It was also the more necessary to dwell upon these circumstances, since the Jews very generally expected a temporal and triumphant Messiah. Indeed, in this expectation his disciples were included, who of consequence observed, *this is an hard saying; who can hear it?* Jesus perceiving this, and desirous of confirming them in their resolution to adhere to him and his religion, said to them, "*doth this offend you? Are you hence tempted to forsake me, and to give up the sacred cause I am maintaining in the world? What, and if ye shall see the Son of Man ascend up where he was before?*" Here it must be observed, that the Son of Man had not been in heaven; nor will even those who believe in the Trinity, or the pre-existence assert it. The meaning at present appears to me to be as follows:—You will assuredly behold me crucified as a malefactor; but what if ye shall, after this, again behold me alive, and have repeated opportunities of again personally conversing with me? It is then of the same tendency with John xvi. 22: *Ye now therefore have sorrow; but I will see you again, and your heart*

* Query. Is it not probable that בצל אלהים Gen. iii. 22, has been the mistake of some early transcriber for בצל אלהים? It was promised to our first parents, ver. 5, that, as the consequence of their yielding to the suggestions of the tempter, they should be as God, knowing good and evil; and in this verse nothing is required but a trifling conjectural emendation to render the passages perfectly consistent with each other. "The Lord God said, Behold, the man is become as God, to know good and evil." The resemblance, however, was not complete; for man became בצל אלהים only בצל אלהים (the infinitive mood taken substantively,) לדעת "in the knowledge of good and evil."

shall rejoice, and your joy no man taketh from you. Our Saviour then goes on, *It is the spirit that quickeneth.* My God and Father will assuredly recall me from the grave, and put it in my power to renew my intercourse with you. *The flesh profiteth nothing.* My death, separately attended to, would not be any benefit to you, but followed by my resurrection, this will give an everlasting establishment to your faith and hopes. Hence, also, *the words that I speak unto you, they are spirit and they are life:* unfolding to you the path to a happy immortality, confirmed and established by my resurrection from the dead. In this connexion also Christ is himself called a *quickening spirit.* Here, from their striking similarity, allow me to refer your readers to the words of the Apostle Peter. 1 Peter iii. 18, 19, he observes that Christ was *put to death in the flesh, but quickened by the Spirit.* This appears to apply immediately to his crucifixion, and after this, to his recall from death by the spirit and power of God. *By which Spirit* the apostle observes, *that he went and preached to the spirits in prison,* i. e. his disciples, animated by the fact of his resurrection, and receiving power from on high, resumed their labours, and went from place to place publishing the glad-tidings of the gospel to those who too nearly resembled the guilty inhabitants of the world, in the days of Noah. This, also, is agreeable to ancient prophecy, in which the mission of Christ, in its eternally important objects is described by *preaching deliverance to the captives, and opening the prison doors to them who are bound; by leading captivity captive and giving gifts unto men.* My referring your readers to the above words of the apostle, in connexion with our Saviour's words first mentioned, arises from a present conviction that they apply to the same great objects; those extraordinary interpositions of divine, almighty power, which attended the first publication of the Christian religion. The weight of the observations met with in the Improved Version is fully admitted, as also of the authorities to which the editors refer. The above is therefore offered, principally to renew the attention of your readers to a part of scripture history, which does not appear to have been yet satisfactorily

explained, or, at least, to which the advocates for the pre-existence of Christ return, and continue to press upon those who profess the pure Unitarian and Scripture doctrine, that there is *One God*, and *One Mediator* between God and men, the *Man Christ Jesus.*

L. HOLDEN.

SIR,

Bath, Aug. 27, 1817.

IT would be very gratifying to many of your readers if some of your correspondents could ascertain who was the writer of the 90th psalm. It is, at the head of it, commonly ascribed to Moses. But there are no circumstances in the contents of it to confirm this supposition. He could not say, according to the age of men in his time, "The days of our years are threescore of years and ten," and what follows; he would rather have said, fivescore years and ten, or sixscore of years. The words of the tenth verse are more applicable to the time of David.

But my particular intention, at present, is to inquire upon what foundation our modern critics presume that the Lord Jesus Christ is exalted to the government of the whole universe? It is very rational to believe that he is made head and lord of all the children of men. But the habitation of the children of men is but a very small part of those millions of millions of worlds of which the boundless universe consists. Besides, his being the mediator between God and men limits his mediation to our world, and implies not that his dominion extends any farther. By the angels, in the beginning of the epistle to the Hebrews, are evidently meant the prophets who in time past spake unto the fathers. None of those were so beloved of God, or so exalted by him, as the Lord Jesus Christ. To none of these did he say, "Thou art my beloved Son." On the contrary, it is said, "Let all those angels or messengers of God to our world worship him," that is, be subject, or accounted inferior to him; he being so much superior to them, as "he hath by inheritance obtained a more excellent name than they." These observations, I presume, will be sufficient until your correspondents of different sentiments furnish us with their objections.

W. H.

REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—*Pope*.

ART. I.—*A Plea for Infant Baptism. To which is annexed, An Appendix, containing Two Forms of Administering the Rite.* By T. Belsham, Minister of Essex-Street Chapel. 8vo. pp. 130. 1817.

AS this work is under discussion in the *Monthly Repository*, we judge it equitable to confine our Review to an analysis of its contents.

Mr. Belsham proposes “ to prove that the baptism of the infants of baptized Christians was the uniform, universal, undisputed practice of the primitive church; and consequently that it was an apostolic institution.— That the mode of baptism, whether by immersion or affusion, was, in fact, and with great wisdom, left to the discretion of the parties concerned.— And, finally, that infant baptism is a religious service of great and obvious practical utility.”—P. 101.

He allows that direct evidence concerning baptism, and particularly the baptism of infants is wanting; but maintains that its place is abundantly supplied by that which is indirect.

“ And though we cannot produce the testimony of Scripture, we produce evidence fully equivalent to that of Scripture: nay, if possible, even superior to scripture evidence itself; for it is that upon which we actually receive the Scriptures: namely, the uniform, universal, undisputed testimony of Christian antiquity.”—P. 9.

The following is Mr. Belsham's own summary of this testimony:—

“ The baptism of the infant descendants of baptized persons, though clearly alluded to by Irenæus, who was the pupil of Polycarp, bishop of Smyrna and the disciple of the apostle John, and even by Justin Martyr, who flourished within half a century of the apostolic age, is first explicitly mentioned by Tertullian, a presbyter of Carthage, about A. D. 200. It is mentioned by this pious but eccentric writer incidentally as a prevailing practice, which indeed he disapproved; and for this disapprobation he assigns his reasons, but he appeals to no authority whatever in support of his opinion. Far from declaring that it was the apostolic rule and the primitive practice to defer baptism to years of discretion, which surely he must have known

and would have appealed to had the fact been so, he refers to no church, to no sect or party of Christians, to no ecclesiastical writer, not even to a single example in his own age, in support of his own advice for deferring baptism. The conclusion is, that he knew of none such, and consequently that infant baptism was the universal, or at least the prevailing and undisputed practice of the church in the time of Tertullian. From whence it follows by irresistible inference, that infant baptism was an apostolic, and therefore a divine institution.

“ Origen, likewise the learned contemporary of Tertullian, in his Commentary upon the Gospels, if they are faithfully translated by Jerome and Rufinus, of which in this case there appears no reason to doubt, incidentally mentions infant baptism in a way which plainly indicates that in his time it was the prevailing practice. He was the most learned man of his age, a presbyter of Alexandria, and spent much of his time among the Christians in different parts of Asia.

“ After this, little or no mention is made of infant baptism for nearly fifty years, till A. D. 253, when a question was moved in a council of sixty-six bishops assembled at Carthage, not whether infant baptism was lawful or expedient, or whether it were a rite of apostolical origin, (these were facts which never came into discussion,) but whether it was expedient that an infant should be baptized before the eighth day? The reply is still extant: in which the council, with St. Cyprian at their head, unanimously determine that it is not necessary nor advisable that the baptism should be postponed till the eighth day.

“ After this, the question slept for nearly one hundred years: only that Gregory, the celebrated bishop of Nazianzum, in Asia, A. D. 360, in a Treatise written expressly for the purpose of urging proselytes to submit to baptism, advances it as a private opinion of his own, that except where life is in danger it would be expedient to defer baptism till a child is two or three years of age, when he would be able to speak and to repeat the formula, though he should not be able to understand it:—plainly allowing that infant baptism was then the prevailing practice.

“ But this fact was most fully and indisputably established fifty years afterwards, about A. D. 410, when the Pelagian controversy arose concerning original sin. Pelagius, born in Britain, a man of great talents, learning and accomplishments, and

Celestius, his disciple, born in Ireland, denied that popular doctrine, and maintained that infants were born into the world as innocent as Adam in paradise. Their great opponents were Austin, the eloquent and renowned bishop of Hippo in Africa, and Jerome, the most learned scholar and critic of his age, who resided in Palestine. And the palmary argument of these zealous champions of the orthodox faith was derived from the universal, undisputed practice of infant baptism. Why, says Jerome, are infants baptized, if they have no original sin to wash away? Austin plainly hints that he suspected the Pelagians of secretly opposing infant baptism: he cautions his readers against them: he holds up infant baptism as the practice of the universal church, derived not from synods and councils, but from the authority of the apostles and of Christ himself. "This (says he) the church has always had, has always held, and will ever maintain." And he declares that he had never known nor heard nor read of any body of Christians, nor even of any heretics, who admitted the Scriptures as the rule of faith, who were so impious as to deny to infants the privilege of baptism.

"What reply did Pelagius and his disciples make to this triumphant challenge of the orthodox fathers? Did they deny baptism to be a divine institution? Did they plead, that as children are born innocent, baptism is useless; that this rite was limited by the apostles to proselytes and their households? Or, that by the divine rule and the primitive practice of the church, baptism was to be deferred till the candidates for it made a credible profession of the Christian faith? No such thing. Learned, inquisitive and well-informed as they were, and though Pelagius and Celestius had resided many years at Rome, the centre of ecclesiastical intelligence, and afterwards had visited both Africa and Asia, they had never heard of any such doctrine as this. They repelled with indignation the insinuations of those who represented them as denying baptism to infants: they held this rite as necessary to their entering into the kingdom of heaven; and with Austin they agree in solemnly asserting that they never saw nor heard, not only of any Christian, but even of any heretic, so blind and impious as to deny to innocent infants the privilege of baptism.

"No fact in history is better ascertained than this, that from the time of Tertullian to that of Pelagius, that is, from the end of the second century to the beginning of the fifth, the baptism of the infant descendants of baptized persons was the universal and undisputed practice of the church. And this fact confirms the conclusion drawn from the incidental notice of Tertullian, that the same practice in his time was also

general and uncontradicted. But the universality of infant baptism in the time of Tertullian, especially when combined with the clear allusion to the same practice by Irenaeus and Justin Martyr, proves beyond all doubt that the practice subsisted uniformly and without any controversy from the apostolic age. From whence it follows by necessary consequence, as I have shewn at large in the Second Letter, that infant baptism is an ordinance instituted by the apostles, and that it is a rite of perpetual and universal obligation in the Christian church."—Pp 46—51

Mr. Belsham readily concedes "that if we knew nothing of Christian baptism but from what is contained in the New Testament, we should conclude, that the rite was to be limited to proselytes and their families." P. 51. He adds,

"If no evidence is to be admitted but that of the New Testament, the case of baptizing the adult descendants of baptized persons appears to me to be desperate. All that the New Testament enjoins is, 'Proselyte, and baptize:' all that it exemplifies is, the baptism of proselytes and their households. Where then is the precept, where the example, for baptizing the descendants of baptized persons, whether infant or adult?"—P 53.

With regard to the *mode* of baptism, Mr. Belsham argues—

"1. That as the word baptism undoubtedly expresses washing, whether by immersion or affusion, the command to baptize, without annexing any limitation of the sense to one mode or the other, necessarily leaves the choice of the mode of the application of water to the baptized person, to the discretion of the parties concerned.

"2. That there is, upon the whole, reason to believe that the prevailing practice in the apostolic and succeeding ages was to baptize by immersion: though it cannot be proved that this was the universal rule; and some cases are mentioned in the New Testament, in which it has been thought most probable that baptism was administered by affusion.

"3. Where immersion was practised, it is highly probable that the baptized persons, if not infants, immersed themselves; this being the universal practice of the Jews under the Law, and no mention being made of the introduction of the new and inconvenient mode of one person putting another person under water.

"4. Baptism by affusion, especially in cases of sickness and supposed danger, was practised by the church in a very early age: and though this mode of baptism was disapproved, except where it was believed to be indispensable, yet the right was not questioned, nor were any persons who had

been baptized by affusion required to be baptized again.

"5. Baptism by affusion was common in France at the commencement of the fifth century. This practice has prevailed considerably in the north of Europe; particularly in Great Britain. And it is an undeniable fact, that those Christians who baptize by affusion, do as strictly comply with the precept of the New Testament, as those who baptize by immersion.

"6. The practice of administering baptism of adult persons by one person putting another under water, as it is inconvenient and indecorous, so it is neither required by the precept, nor warranted by the example, of the New Testament."—Pp. 73—76.

Mr. Belsham next points out what he considers to be intimations of infant baptism or allusions to it in the New Testament, but upon these he does not appear to lay much stress: the passages produced are Col. ii. 11, 12, where Paul calls baptism "the circumcision of Christ," Mark x. 14, John iii. 5, Acts ii. 38, and 1 Cor. vii. 14.

The Letters are closed with a statement of the Practical Uses of Infant Baptism; which, according to Mr. Belsham, consist not in washing away the stain of original sin, or in merely naming the child, but in introducing infants into the glorious and honourable community of which Christ is the head, and inscribing them upon the sacred register of the visible church, as spiritually free-born; and in laying parents under the obligation of an outward and public profession to instruct their offspring in the Christian doctrine and to bring them up in the discipline of the Christian school.

The two forms of administration of the rite are adapted to the foregoing views of it, and are solemn and devotional, and calculated to edify such parents as can enter into the ceremony with both the heart and the understanding.

ART. II.—*The Mystery Unfolded; or an Exposition of the Extraordinary Means employed to obtain Converts by the Agents of the London Society for promoting Christianity among the Jews, &c. &c.* By M. Sailman, Teacher of Hebrew, Southampton. 8vo. pp. 84. Published at No. 1, Chequer Square, Aldgate. 2s. 6d. 1817.

IN our Fifth Volume (pp. 155—159 and 375) we gave our opinion of

the London Society for converting the Jews. The event has justified our intimations, and verified our predictions. The public were instructed in the real state of the case a few months ago, by the late printer to the Society [Mon. Repos. XI. 549], and his statements are confirmed and the character of some of the pretended converts more fully displayed in the pamphlet before us, written by one of the Jewish nation, who is indignant at proceedings which are alike disgraceful to Jews and Christians.

The Dissenters have withdrawn from this society, and the chapel in Spitalfields, where Dissenting worship was carried on, avowedly for the sake of the Jews, is shut up. The Society has, however, one place of worship, the new chapel, in the parish of Bethnal Green, at the top of the Hackney Road: but it is ridiculous to call this (as it is called, and as the Hebrew inscription on the front of the building designates it), a *Jews' Chapel*: no Jews attend it with the exception of the children in the school, who, according to this author, are not all Jews on the side of both parents, of the servants of the society on pay, and of perhaps as many converts as would suffice to fill a pew. In fact, the place is nothing more than a Chapel of Ease for "evangelical," that is, Calvinistic preaching, and being on the edge of three large parishes, and remote from the several parish-churches, is very well attended.

The Duke of Kent was patron of the Society, but (according to Mr. Sailman, p. 60), has withdrawn his patronage: this loss of royal sanction is however compensated (as we learn from our author) by the accession of two bishops, their lordships of St. David's and Gloucester.

The Jew-preacher, Mr. Frey, for whom the society was instituted, *has left the country*, "sent out at the expense of the London Society to New York, America" (p. 50): if he had been sent out, at the expense of the country, to a still more distant part of the world, he would in the judgment of our author have had no more than his desert.

Converted Jews have found a magnificent patron in Mr. Way, of Stanstead, Sussex, who has, we believe, entered into orders; and a disgusting

recital is before the public in Goakman's pamphlet, already referred to, and also in the present little work, of the thefts and frauds committed or attempted upon this gentleman. One convert, the clerk of the chapel, is accused of purloining the communion plate and of forging a cheque for six hundred pounds: the same man is said in the newspapers (pp. 43, 44), to be now in custody, together with his wife, also a pretended convert, on a charge of uttering forged Bank of England notes.

Mr. Sailman gives an account likewise (as he promises in the title-page, which is too long to extract) of "Nehemiah Benjamin Solomon, who, after a conversion of *some years*, intreated to be 'taken from between Christians,' but who returned, and has lately been ordained a minister of the gospel: with various interesting facts relative to the conduct of about forty other converts, disclosing a scene of iniquity not to be paralleled in the annals of religious impositions."

The author is, it must be remembered, a Jew, and therefore his opinion and conjecture weigh little without solid facts; but there is, we think,

evidence enough at least to justify the late Lord Mayor's representation of the society (Mon. Repos. XI. 625), as doing very little good, and as being imposed upon by designing persons for fraudulent purposes.

ART. III.—*Priestly Tyranny Exposed. A Short Statement of the Causes of the Disunion and Division which took place in the Congregation assembling in Helen's Lane, Colchester, in which the Conduct of the Rev. Joseph Herri-
rick is set in its true Light.* 12mo. pp. 36. Mattacks, Colchester; Eatou, London. 9d. 1817.

WE have here an example of insolence and despotism in a gentleman in "pretended holy orders" which is rarely equalled by any legitimate son of the church, educated to magnify himself and disparage the people. We recommend it to ministers and congregations; to the former that they may see how odious priestly assumptions are, and to the latter that they may learn that it is both their interest and their duty to take care that their liberties be not invaded.

POETRY.

ELEGY ON THE LATE PRINCESS CHARLOTTE.

Ah! that the bridal bed
So soon should be the bier,
O'er which the frequent tear,
On the cold corpse is shed:

The husband's heart-wrung tears,
In gushing streams that cannot vent his
woe,
But silent bathe his trembling cheeks,
In fitful ebb and flow,
For her who late his soul did gladden
With sweetest gaiety of love.
O blisfullest delight
That played like sunny light,
His dancing heart along!
Ah! heart forlorn, how dost thou sadden,
To see that form that cannot move,
That ever closed eye and ever silent
tongue!

She sees not thee, nor hears thy sobs and
sighs,
Nor feels for all the anguish of thy heart;
But late, not one uneasy thought could
rise,
But she would see and soothe and bear
her part:—

No, it is all, all o'er
With that sweet soul thou must converse
no more!

Sweet soul, where art thou now?
What waking visions break thy sleep of
death?

What scenes of joy or woe,
Unknown to us beneath?
O God! all merciful, all guardian friend,
From her companion torn,
O leave her not forlorn,
But gracious guidance send.

A nation's tears shall o'er thee fall,
And thousand breasts shall deeply sigh;
Beauty and youth shall spread thy pall,
While hope and love stand weeping by;
And every softer virtue come,
To lay thee in thy early tomb;
And there shall pity lingering be,
T' engrave thy mournful memory.

All Britain's isle with sorrow soon,
Shall hear the deed that death has done,
Intruding rudely to remove,
The object of her loyal love.

November 6, 1817.

VERSES ON THE DEATH OF THE
PRINCESS CHARLOTTE.

[From the Newspapers.]

There is an outward pomp, a garb of woe,
That sometimes follows sovereigns to the
tomb:

There is a soul-felt grief that sighs at
home
And presses on the heart. The great, the
low

Alike feel this: and, oh lamented shade,
To thy dear loss shall every rite be paid,
And the sad tear of fond affection flow!

'Tis not the sable garb, the room of State,
The minute bell that tells the fatal tale,—
SHE, SHE is gone for whom we felt elate;
'Tis the fond wife, the mother, we bewail,
Young, loving and beloved; the good, the
great,

She was a nation's hope—a nation's pride:
With her that pride has fled—those hopes
have died.

Bromley, Middlesex, Nov. 6, 1817.

DIRGE ON THE FUNERAL OF THE
PRINCESS CHARLOTTE OF WALES.

BY J. F. M. DOVASTON, ESQ. A.M. AUTHOR OF
"THE BRITISH MELODIES," &c.

[*Mwynen Gwynedd*—(The Melody of North
Wales). Welsh Air harmonized]

Toll, Britain, toll
Thy knell the deepest.
Peace to thy soul,
Fair Saint, that sleepest.
Veil thy valour-blazon'd throne,
Where olive rich with laurel shone,
Its glory's now with willows strown,
United nations spread them.
Cambria's tripple plume of snow,
That danc'd in Joy's elastic flow,
With heavy teardrops glimmers low,
United nations shed them.

O'er Albion's bier
Mourn, while ye show'r it,
Her roses there,
Both flow'r and flow'ret.
Thistle, bend thy blossoms red;
Thy pearly dew-drops, Shamrock shed;
And, neighbour Lily, bow thy head,
With long, long farewell greet her;
Drooping wail her obsequies,
Then up, and hail her to the skies,
And hope another bud may rise,
But never hope a sweeter.

Oh! England's rose,
Oh! Hope's presuming;
Both thee and those
Now we're entombing.
Mind of Freedom, Heart of Worth,
To glow at Altar, Helm, or Hearth,
With all that promis'd Peace on earth,
To thee was largely given.

When on high, in happier day,
We lift the laudatory lay,
Or blessings on thy people pray,
We'll think on thee in Heaven.

VERSES

Written by a Lady during her pregnancy
and given to her husband after her safe
delivery, a few days subsequent to a late
much-lamented event.

[From the Times.]

MY God, whose all-directing power
Hath brought me to this awful hour,
Thy suppliant deign to hear:
Ah! wherefore are my spirits fled?
Why feels my heart this solemn dread?
Art Thou not always near?

Then turn not, Lord, thy face away,
Pour on my soul Hope's cheering ray,
Strengthen my feeble frame:
Lo, on the couch of sorrow laid,
Dark clouds seem gathering round my head
And pain succeeds to pain.

Deeper and deeper sinks my soul;
Suspence! how heavy thy controul
Weights on the feeble mind!
No hope have I in human skill,
Except God's purpose to fulfil,
Oh, be that purpose kind!

A moment and my life is gone,
Or doubly saved, thy will be done
On earth as in the skies:
My prayer is heard, away my fears,
That heavenly sound salutes my ears,
A new-born infant's cries!

ELEGIAC LINES*

ON THE SUDDEN DEATH OF AN INFANT.

Non omnia terræ
Obruta! Vivit amor, vivit dolor! Ora ne-
gatur
Dulcia conspiciere; at flere et meminisse
relictum est.

She droop'd and died, ah! fatal hour!
The sweetest and the loveliest flow'r—
Charm of our life, our daily theme,
The golden vision of each dream!
Like fleecy snow, the waters bore,†
A moment seen, then seen no more!

All lies not buried in the earth,
Tho' hope hath perish'd in its birth—
Grief, rooted in the heart, still thrives,
And self-tormenting love survives!—
Of her endearing form bereft,
Yet tears and mem'ry still are left!

Nov. 18.

* Adapted to an old Welsh air, har-
monized by Mr. Major.

† See Burns.

TO THE SPIRIT OF KOSCIUSKO.

[From the Scotsman.]

Unnoticed shall the mighty fall,
Unwept and unlamented die?
Shall he, whom bonds could not enthrall,
Who planned—who fought—who bled for
all—

Unconsecrated lie?—

Without a song, whose fervid strains
Could wake the blood of patriot veins?

No!—thus it ne'er shall be; and fame

Ordains to thee a brighter lot:

While earth—while hope endures, thy name

Pure—high—imperishable—the same—

Shall never be forgot:

'Tis shrined amid the holy throng!

'Tis woven in immortal song!—

Yes! Campbell, of the deathless lay,

The rapt adorer of the free,

Has painted Warsaw's latest day

In colours that resist decay—

In accents worthy thee;

Thy hands on battle field arrayed,

And in thy grasp the patriot blade.

Though thou hast bade our world farewell,

And left the blotted lands beneath,

In purer, happier realms to dwell;

With Wallace, Washington and Tell,

Thou shar'st the laurel wreath,

The Brutus of degen'rate climes!

A beacon-light to other times.

AUTUMN.

As through the forest sweeps th' autumnal
blast,

And the check'd boughs their faded foliage
cast;

So sweeps rude Death, and ev'ry realm
bereaves,

For men drop off as fall the wither'd leaves:
Winter's decay succeeds to Summer's
bloom,

Thus both to dust return, their common
doom.

Time will to each a race successive bring,
But men shall rise again to everlasting
spring

Kidderminster, Nov. 11, 1817.

F.

SONNET.

ADDRESSED TO THE PEOPLE OF ENGLAND,
ON THE EVE OF A GENERAL ELECTION.

[From the Newspapers.]

Ere yet ye yield your liberties and laws

Into the grasp of that selected few

Who wield them as they will,—while yet
ye view

That power residing with ye,—let each
pause

Who feels his breast expanding as he draws
The breath that MILTON, HAMPDEN,
SIDNEY drew;

Men who the tyrant of their times o'er-
threw,

Or proudly perished in that glorious cause.

Freedom! if from thy mansion in the skies

Thou giv'st one thought to this degraded
earth,

Smile on us yet once more, and in the
dearth

Of these exalted spirits, from thine eyes

Beam down celestial influence, till we rise
And vindicate the land which gave us
birth.

Canterbury, 1817.

OBITUARY.

Oct. 15, at *Soleure*, the celebrated
GENERAL KOSCIUSKO, closing, by a
peaceable death, a life full of virtues
and brilliant with glory. He had
lived some time in a tranquil retreat,
where he had become an interesting
object of respect and veneration, sur-
rounded by his own sweet remem-
brances, some faithful friends, and the
poor, of whom he was the constant
benefactor. He had recommended
that the greatest simplicity should be
observed at his funeral, and ordered
that his mortal remains should be
borne by the poor.

The death of General Kosciusko
has caused the most sincere sorrow.
His friends have bathed his tomb with
their tears; and the name of the hero
whom it contains will ever be asso-
ciated with all that the inflexibility of

virtue, the love of country, and of true
glory, have formed of the sublime.

On the above news which is given
in an article from *Lausanne*, the *Times*
newspaper makes the following re-
marks, which remind us of the Pha-
risaic custom of honouring dead saints
and persecuting living ones:—

“The brave, disinterested, and virtuous
Kosciusko is stated, in an article from *Lau-
sanne*, to have died at *Soleure* on the 15th
instant. A singular felicity of reputation
has ever attended this admirable citizen and
warrior. In the cause of genuine liberty
he fought against injustice, and shamed
both the tyrants and the jacobins of the
age. In his days of power, at the head of
armies that adored his name, no false glory
dazzled him, nor corrupt ambition could
betray him. He nobly resisted the foreign
potentates who laid waste his country; not
because they were Kings and Emperors,

but because they were invaders and oppressors. He combated with no rebellious sword—for no ambiguous object. He was no tawdry philosopher—nor yelling democrat—nor desperate adventurer—nor savage conqueror: in the rare and pure spirit of freedom and loyalty, he bled for the King and constitution of his native country. When Poland lost her independence, Kosciusko lost his home: as she sunk he rose, but not upon her ruins. The Court of Russia would have allured this illustrious defender of the people whom she had subjugated, by temptations irresistible to vulgar minds. Buonaparte would have made him the flattered instrument of a spurious and hollow liberality to his countrymen: but Kosciusko saw that their lot was irretrievable: and his own he refused to change. As a soldier and a patriot in public life and in retirement, his principles were untainted, and his name unsullied: the monarchs whom he opposed respected him; the factions who failed to seduce, forebore to slander him; and he would have been the Washington, had he not been the Wallace of Poland.”

Oct. 15, at *Chesterfield*, in *Derbyshire*, the Rev. THOMAS ASTLEY, at the advanced age of 79 years, who had been the Pastor of the Unitarian Congregation in that town during a period of nearly forty years.

— 16, at *Bowwood*, the seat of the Marquis of Lansdown, Mr. BROAD, for nearly forty years steward in the Marquis's family; being out in the park on the day preceding, with a party of ladies and gentlemen, he found a dead adder, which he took up in his hand, and opened its mouth, to shew where the poison of the creature lay; in doing this, however, the subtle matter communicated to a cut in one of his fingers. On the next morning, Mr. Broad was found dead in his bed, with every indication of his having died from the effects of the poison, the arm being much inflamed.

— 24, at *Fairwater House*, near *Taunton*, RICHARD CLARKSON, Esq. aged 62. He was a character of no common worth or merit. Retired from business at Kingston upon Thames, he purchased an estate about a mile from Taunton, delightfully situated, with a charming place of residence. He did not give himself up to dissipation, luxury or sloth, but knowing the importance of an object

to occupy his mind, used to an active situation, and having a taste for agriculture, he filled up most of the hours of the day in superintending improvements. The adoption of this plan, while beneficial to his health, relieved him from the tediousness of the most irksome life, that of having nothing to do. His leisure time and his evenings he devoted to books. Mr. Clarkson possessed a sound understanding, was intelligent, well-informed upon many subjects, and had particularly studied religion. Few of the laity were better acquainted with the evidences of Christianity—better able to defend its bulwarks against infidelity, the doctrines which he embraced, or his principles as a Dissenter. Religion was not with him a theory, but it entered into all his views, regulated all his pursuits; and the Scriptures were “the man of his counsel, a light to his feet, and a lamp to his path.” He attended public worship constantly both parts of the day in the most serious manner: and no one who had been much in his company could doubt a correspondence in the discharge of private duties. Mr. Clarkson was admired for an amiable uniformity of conduct; his rectitude, his truth, his prudence, shone with conspicuous lustre. Unassuming, unostentatious, he was pious, modest, gentle; and all the virtues seem to have been concentrated in his character. In the several domestic relations of husband, father, master, it is saying little to say he was exemplary. He was a priest in his own house, offering morning and evening sacrifice. To the poor he was charitable; to his friends full of affection and kindness. He was most distinguished by the evenness and sweetness of his temper, never ruffled or discomposed, never off his guard in speaking, nor, if he were hurt, betraying the irritation of anger. He is known to have said, that he had taken a great deal of pains with himself to acquire this serenity and composure; and that he was certain people might attain it if they tried. In his last illness, he was not only a pattern of patience, but thankful for every service rendered to him, and expressed his lively sense of the goodness of God, and dependence upon the Divine promises. He spake of them in the most animating strain as

affording him consolation; and his frame to the last was truly Christian. All about him declared, that they remembered not having ever witnessed such a scene; and amongst these his friends were persons of different religious denominations. It may not be necessary to advert to his sentiments, but if the question be asked concerning them, he was a firm believer in the strict "unity of God," in connexion with the pre-existence of Christ, and, in general, more in the scheme of Dr. Price than Dr. Priestley. He thought for himself, independent of the creeds and systems of fallible men, maintaining the utmost candour towards those who differed from him. His funeral sermon was preached the Sunday after his interment, to a very large congregation, in the meeting, St. Mary Street, Taunton, by the Rev. J. L. Fenner, from Psalm xxxvii. 37, "Mark! the perfect man, and behold the upright! for the end of that man is peace." The preacher (by desire) gave no character of the deceased, but many remarked that the portrait delineated in treating the subject,—was his. J. L. F.

Taunton, Nov. 6, 1817.

Oct. 27, at *Great Gaines*, near *Upminster*, *Essex*, PETER ESDAILE, Esq. in the 75th year of his age.

—28, in *Judd Street*, *Brunswick Square*, Mr. ALFRED GILES, solicitor, aged 26 years, after an illness of only four days, deeply lamented by his relatives and friends. His professional abilities were the most promising, and his conduct, in every instance, was marked by the strictest integrity and uprightness. He was a firm believer in the Unity of God, and for several years a regular attendant at *Essex Street Chapel*.

—30, at *Hoxton*, in his 25th year, Mr. DAVID WALKER. The following account of the illness and death of this valuable young man, has been communicated to us in a letter from Mr. Tiford, his father-in-law, to Mr. Samuel Dobell, of *Cranbrook*, his friend and correspondent.

"DEAR SIR, *London*, Nov. 15, 1817.

"I wrote on the 30th ult. to inform you of the lamented death of my son-in-law, Mr. David Walker; had he lived until this

day, he would have completed his 25th year; but the all-wise Disposer of events saw fit to cut short a life, which his friends had the pleasing prospect of seeing very usefully employed.

"You, no doubt, will be pleased to have a short account of the nature of his disease, its effect on his mind, and the support which he received in bearing this affliction. On the 16th of July, in the morning, as he was going to the office in which he had been a clerk ten years, he was taken with a short hacking cough, which produced a large quantity of blood. He went immediately to his doctor, who directed him to go home and remain very quiet, giving him some medicines which he thought proper. The next morning he brought up more; and in a few days his medical attendant stated to me his opinion that the lungs were affected, and his case dangerous. Dr. Myers was called in, who paid him ten visits, and then took his leave in a most affectionate manner. Your friend, from that time, considered his case hopeless, and spoke of it as such to me: this was about five weeks before his death. Before this time he frequently alluded to the uncertainty of his recovery, and stated, that Death would be to him an unexpected visiter, as he had formed many pleasing prospects for future life; that he should have the means, and hoped he should have the will, to be useful in promoting the best interests of his fellow-Christians, and what he considered as the cause of truth and God.

"The patience with which he bore his illness was very remarkable; he never murmured or repined, but exemplified a perfect resignation to the will of God; and in a conversation I had with him, I reminded him, that it was a very great blessing to know where to fix his hope of salvation,—in the goodness, mercy and love of God, as manifested to us in the gospel of our Lord and Saviour, Jesus Christ; who is the gift of God for our present comfort, and our hope of future happiness: we must pray for support under afflictions, and then we shall be enabled to bear them with submission to the will of an all-wise and gracious God. He replied, 'Ever since I was taken ill, I have done so; I have, and do pray most earnestly for patience and submission to whatever is the will of God respecting me; and I can say, whether my illness shall terminate in life or death, I am resigned to his blessed will.' And through the whole time of his illness, which was fifteen weeks, he continued in this frame of mind. As his weakness increased, his hopes grew stronger. He said to his mother, assisting him into bed, 'Though I am weak in body, I am strong in faith.' She replied, 'My dear, you will be soon in glory.' He said, 'Do you think so?—I am sure of it, and it gives me great comfort

to hear you say so.' He would say, 'Mother, I want you to give me up, that would make me rejoice; it is all I want in this world; you must have Christian fortitude; you must say, The Lord gave, and the Lord taketh away, blessed be the Lord.' A few days before his death, he again prayed his mother to resign him, saying, 'You should thank God for sparing me to you so long.' To his friends who came to see him, (and he had many,) he spoke in an affectionate manner: to some, who wished his recovery, he would say, 'I have no expectation of it, I am quite ready to go, I long for my dismissal.' He lived many days longer than we could expect. He wished to know from me how long he might survive. I said, perhaps three or four days. When they were passed, he said, 'You were wrong, which I am sorry for; it is a disappointment to me.' I reminded him of Job, who said, 'All the days of my appointed time will I wait, until my change come.' His were great and heavy afflictions. 'I am not impatient,' he replied, 'but long for that happy moment.' Every day after, he would ask, 'How long;' (which were three;—within a few hours of his death, when he could scarcely articulate, he beckoned me to him, and in a faint voice, 'How long now?' 'Only a very few hours,' I said; I could hear him say, 'I am glad,' and he gave a placid smile. About three hours after he fell asleep in Jesus—we scarcely knew he was gone.—He died in his chair, as he had not been able to lie down in bed, on account of his cough. He felt but little pain during his illness, for which he was very thankful. One evening, there were six or seven friends with him, one of whom was a young man about twenty, to him he more particularly addressed himself, reminding him of the value of religious parents, and of being educated in Christian principles: he thanked God for his, who had led him to God, adding, 'What pleasure it now affords me under my affliction!' Urging him to remember his Creator in the days of his youth, 'It is,' he said, 'now my comfort and consolation that I did seek him, that I did serve him, and love him above all worldly enjoyments.' He then addressed all of us, seeming to take a final farewell: it exhausted his weak frame very much. He then clasped his hands, and lifting his eyes to Heaven, he said, 'Now, Lord, let thy servant depart in peace, for my eyes have seen thy salvation.' He took an affectionate leave of those friends who saw him afterwards, saying to most of them, 'I shall see you no more,—Farewell! Farewell!' One night, on his mother bidding him good night, he, smiling, said, 'When you come down in the morning and find I am gone to glory, what pleasure it should give you!' 'Oh! I hope not,' she said. He replied, 'You might be sorry, if

you saw me in despair; but that is not the case, you see that I long to go.' This was the general tenour of his conversation until his death. He would say, 'I have good hope through grace, which is my great support.'

"On the 8th of September, he made his will with the greatest composure of mind: he has left the following legacies: 50*l.* to the Unitarian Fund; 50*l.* to the Unitarian Academy; 20*l.* to the Hibernian Society; 20*l.* to the Hoxton Friend-in-Need Society; 10*l.* to the Parliament-Court Fellowship Society; 20*l.* to Mr. Kemp, Deacon of Hoxton Chapel, to be given as he shall direct, to poor and sick persons; and 10*l.* to Mr. Kemp for his trouble in giving it.

"He desired Mr. Fox to speak at the grave, and to preach a Sermon to young people, from the words, 'Remember now thy Creator in the days of thy youth,' &c. His charge to us was, 'Give my love to all my friends. I hope to meet them all above.' I am sure you and your family were included, and in which Mrs. Titford and myself most affectionately unite.

"I am, dear Sir, sincerely yours,
"W. TITFORD."

Mr. SAMUEL DORELL,
Cranbrook, Kent.

November 9, at his father's house, at Latchford, the Rev. THOMAS BIGGIN BROADBENT, only son of the Rev. Wm. Broadbent, minister of the Unitarian congregation, Warrington. Although he had not completed the 25th year of his age, his sudden removal, in the prime of life, and in the commencement of a course of brilliant promise, has not only caused a deep affliction to his venerable parent, but an excess of sorrow and heart-rending emotions of grief to a widely-extended circle of friends, and universal regret in all who knew him.

After a well-directed course of education, adapted to the profession he was designed to pursue, he entered the University of Glasgow at the commencement of the session 1809. He commenced his studies with high credit to his father's instructions and to his own diligence.

The encomiums which he from time to time received from the Professors, and the honours conferred upon him, bear testimony to his talents and industry. In proof of which, I feel a pleasure in stating, that the subject of this memoir received a prize in every gown class, and the first prize in the Greek class. His suavity of manners, combined with the genuine, unaffected

benevolence of his heart, rendered him an object of esteem and love with a numerous class of associates and fellow-students.

He continued a member of the University to the close of the session 1813; and during the whole of that period he laboured, by a constant and intense course of study, to treasure up those rich stores of knowledge and learning which in his succeeding pursuits were so conspicuously displayed.

He took the degree of Master of Arts in April 1813.

He more particularly distinguished himself by his accurate and extensive knowledge of the classics, and especially of the Greek language, and by his attainments in moral philosophy. Soon after leaving Glasgow, he was chosen classical tutor in the Unitarian Academy at Hackney, which situation he continued to fill until the year 1816. During a part of this time he supplied, with great acceptance, the vacant pulpit of the congregation in Prince's Street, Westminster.

On resigning these employments, he returned to his father, with whom he continued to improve himself in those studies which relate to the office and duties of a Christian minister. And that he profited by such an invaluable opportunity, as well as by the highly-instructive intercourse which he enjoyed during the last winter with a much-revered friend in London, his pulpit services have abundantly testified. His discourses displayed an accuracy of arrangement, a solidity of reasoning, and an intimate acquaintance with the Scriptures, rarely acquired by preachers so young. To these attainments he added an animated and a pleasing delivery, which, whilst it attracted attention, prepared his hearers for the valuable truths which he inculcated.

Such was the youth whose awful decease it is my painful duty to record, and which numbers are now deeply lamenting.

On Sunday, Nov. 2, he preached his last sermon to the Warrington congregation; a very impressive discourse, delineating the life and death of a thoughtless, dissipated youth. He himself was very much affected in the delivery, and it produced a powerful impression on the audience. On the evening preceding his death he was occupied in composing a sermon for

the morrow, which it is said is a counterpart of the other—the life and death of a virtuous young man. But a mysterious Providence has ordered that the tongue should not speak what the heart had dictated and the hand had penned.

He retired to bed at about twelve o'clock, in his usual health and cheerfulness; and at a little before five he was found in a dying state, from an apoplectic seizure, and at about six o'clock he breathed his last. He was interred on the Thursday following, by the Rev. T. G. Robberds, of Manchester, who delivered a most affecting and appropriate address on this solemn occasion to a numerous assembly, who attended to testify their regard for this most excellent young man. On Sunday, Nov. 16, the Rev. John Yates, of Liverpool, preached, in the Unitarian chapel, Warrington, a very serious and instructive discourse to a very crowded congregation, composed of persons of every persuasion.

Humanly speaking, it may be said the cause of genuine, unadulterated Christianity has by this awful dispensation of Providence suffered a most serious loss. The learning, talents and enlightened zeal, which were so eminently exhibited in the commencing career of our departed friend, gave a promise of a life of distinguished usefulness and honour.*

It is, however, our duty to bow with pious submission to the will of infinite Wisdom and Goodness. God, who seeth not as man seeth, raises up and cuts off his ministers. He will, we may rest assured, provide a succession of agents to work his sovereign will.

May the indefatigable and diligent exertions of this most amiable youth, and his inflexible love and practice of virtue, stimulate all who survive him to pursue the same honourable course; and may his sudden removal warn all, and especially the young, to stand always prepared for their departure hence.

H. G.

* N. B. The readers of the last edition of the Improved Version of the New Testament are under great obligations to Mr. Thomas Broadbent for a diligent comparison of the text and the various readings of that version with those of Griesbach's second edition, so as to bring the former as nearly as possible to an exact correspondence with the celebrated work of the learned Professor of Jena.

T. B.

The Countess of Albemarle.

[Morn. Chron.]

We had the melancholy task on Monday last, Nov. 17, to announce the death of the above amiable Lady.—We need not state that her Ladyship was the early friend of the lamented Princess Charlotte, and it is most probable that the shock to her feelings on receiving the intelligence of her Royal Highness's death, following the effect of the dreadful calamity that happened in her own family, brought on the premature labour to which she fell a victim. The following is the extract of a letter from Holkham, which relates the fatal event in pathetic terms, and in which every bosom will sympathize:—

"Holkham, Nov. 16, 1817.

"About three o'clock on Friday morning, at this place, Lady Albemarle was taken with the pains of premature labour, and in 17 hours from her first attack she was a corpse. She had the best medical assistance, all of which, from the beginning, she declared useless. The miscarriage was followed by such debilitating circumstances, that nothing could save her, and she expired at near nine o'clock on Friday evening, pressing her husband's hand as long as she could hold it; and had at last just powers of utterance enough to pray God to pour down his blessings upon the head of her husband and upon those of all her children, and immediately breathed her last. Lady A. was about 42 years old, or rather in her 42d year. Out of 15 children which she had, there remain 11 to deplore her loss."

The following is a copy of a genuine Letter of her Royal Highness the late Princess Charlotte to the lamented

Countess of Albemarle, written at a very early age. No date to the letter:—

"MY EVER DEAR LADY A—,

"I most heartily thank you for your very kind letter, which I hasten to answer. But I must not forget that this letter must be a letter of congratulation, yes, of congratulations the most sincere. I love you, and therefore there is no wish that I do not form for your happiness in this world. May you have as few cares and vexations as may fall to the lot of man, and may you long be spared, and may you long enjoy the blessing of all others the most precious, your dear mother, who is not more precious to you than to me. But there is a trifle which accompanies this which I hope you will like, and if it sometimes reminds you of me, it will be a great source of pleasure to me. I shall be most happy to see you, for it is long since I have had that pleasure.

"Adieu, my dear Lady A—, and believe me ever,

"Your affectionate and sincere friend,
(Signed) "CHARLOTTE."

Addition to the Account of the Hon. Henry Erskine. [Pp. 626, 627.]

He died in the 71st year of his age. His seat of Ammondell is in Linlithgowshire. He was second son of the late Henry David, Earl of Buchan. He was, in the early period of his career, for several years Dean of the Faculty of Advocates.

The character of Mr. Erskine, from the paragraph, [p. 627,] beginning "In his long and splendid career" to the end, is attributed by the *Times* newspaper, on the authority of *Lord Erskine*, to the pen of Mr. Jeffery, of Edinburgh.

INTELLIGENCE.

Subscriptions towards removing the remaining Debt upon the Thorne Society, incurred by enlarging and enclosing the Burial-Ground attached to their Chapel.

By the Rev. John Gaskell.

William Shore, Esq. Sheffield	-	1	1	0
Mr. S. Staniforth, ditto	-	1	1	0
Mr. Wm. Staniforth, Jun. ditto	1	1	0	
Mr. A. Hatfield, ditto	-	0	10	6
Mr. Wm. Thomson, ditto	-	0	10	6
Messrs. R. and W. Fisher, ditto	0	10	6	
Mr. J. Senior, ditto	-	0	10	6
Mr. J. Hobson, ditto	-	0	10	6
Mrs. Ashmore, ditto	-	0	5	0
Mr. Daniels, ditto	-	1	1	0

Mr. Jos. Hobson, Sheffield	-	0	7	6
Miss Rivington, ditto	-	0	5	0
Mr. Swallow, ditto	-	0	10	6
Mr. F. Morton, ditto	-	1	1	0
Mr. P. Spurr	-	0	10	6
Mr. W. Newbould, ditto	-	1	1	0
Mr. James Kirkby, ditto	-	0	10	6
Mr. W. Greaves, ditto	-	0	10	6
Mr. George Smith, ditto	-	0	10	6
Mr. John Watson, ditto	-	1	1	0
Mr. Lucas, ditto	-	0	10	6
Mr. Blackwell, ditto	-	0	5	6
Mr. Newton, ditto	-	0	10	6
Mr. Sykes, ditto	-	1	1	0
Mrs. Fox, ditto	-	0	3	0
A Friend, ditto	-	0	2	6
Mr. Johnson, ditto	-			

Mr. Brookes, Sheffield	-	-	1	1	0
Mr. Morton, ditto	-	-	0	5	0
Mr. Nanson, ditto	-	-	0	10	6

The Unitarians at Thorne, have very great pleasure in being able to state, that the expense incurred in enlarging the burial-ground attached to their chapel, is now entirely defrayed. Nor can they omit this opportunity of returning their sincere thanks for the prompt and liberal assistance which they have received from their kind and numerous friends. For the information and satisfaction of these individuals, to whom they will ever be proud to ascribe no incon-

siderable portion of their present comparative prosperity, they think it may not be improper to add, that notwithstanding the redoubled exertions of the *reputed* orthodox, whether in the dissemination of tracts, in industriously circulating the most pernicious and groundless calumnies, or in other equally disgraceful measures; the cause of Unitarian Christianity is, to say the least, steadily and gradually gaining ground in Thorne and the neighbourhood; and that no exertions shall be wanting to diffuse still more extensively a knowledge of its doctrines and benevolent influence.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

A GLOOM has overspread the nation since our last, such as is unexampled in the annals of our country, and perhaps in the history of any other people. The marriage of the Princess Charlotte had been hailed as an auspicious event, and the manner in which she had lived with the husband of her choice, seldom to be paralleled in the union of persons in the higher ranks of society, afforded the strongest grounds of assurance, that she would be as good a queen and a parent as she was a wife. The time approached for the nation to be blest with the fruits of this union, when all the hopes and expectations were suddenly blasted by the loss of the child and the death of the parent. The melancholy intelligence spread rapidly through the country, and every where occasioned the same grief and sincere affliction. Spontaneously the streets of every city, town and village exhibited the outward signs of inward distress. The shops were half shut in the same manner as if death had entered the house, and universally the sable garbs of mourning were worn. It required no order from the court; the people from themselves manifested their grief on this extinction of their hopes, on this premature destruction of two generations.

Before the day of the interment of the remains of this beloved Princess, a cessation of all business on that day was announced in almost every district, and the exceptions from this almost universal feeling were so few, that they served only to manifest more strongly the general sentiment. The day was ushered in by the tolling of bells. The places of worship of all persuasions were opened. They were attended with crowded audiences, and every where sermons adapted to the occasion were preached. All manner of

work was at a stand, and the minds of every one were filled with the loss they had sustained.

The last act of piety was paid at Windsor, to which place the two bodies were carried with the usual funeral pomp, and they were deposited in the silent tomb in the presence of all that is great and noble in the kingdom. The disconsolate husband was on this occasion the chief mourner. He had not, as is too much the case in the higher ranks, quitted the spot where his beloved consort breathed her last: but he daily shed his tears over her remains, and did not quit them till they were consigned to their last abode. Equally exemplary was his conduct during the short time that she enjoyed with him that degree of happiness of which both were worthy; and when by the dispensation of Providence she was separated from him, his grief manifested that sincere affliction which arose not from any sensation of lost greatness, but from the dissolution of the ties of mutual affection. The memory of such an union will long live in the hearts of Englishmen: and when royal marriages are formed, the best wish that can be framed will be, may this couple live as happily and shew as good an example, as Charlotte and Leopold.

The thoughts of death have thus been forcibly brought home to every bosom in the kingdom, and we will hope that more than a mere transitory emotion has been excited. As Christians, we view this fancied king of terrors in a very different light from the mere men of this world, as a dispensation wisely designed by the great Author of all good for our more permanent good. It is the destined passage from this life to a better. If it cuts off the plans of man, it teaches him that all his plans should be formed on the conviction,

that futurity is not in his power; and that the present is given to him to cultivate those dispositions, which may secure a blessing on his projects. Men, especially those in the higher ranks, are apt to frame very inconsiderate projects; to lose sight of the dependence in which they live: but he is best secured who sets God before him in all his ways, and spends his short time here in such a manner, that the fatal dart shall never find him unprepared; who knows that here he is under the eye of an affectionate Father, that cares for him, and will take care of whomsoever he leaveth to his charge.

The situation of the royal house cannot but force itself on our reflections. It seemed at one time to be so firmly settled, that a numerous progeny might long before this have been expected to secure the foundations of future stability. Two generations have been cut off at one blow, and from the loins of the aged king is not a descendant except those who derive their birth immediately from him. This is a case scarcely to be paralleled in the history not merely of a royal but of any private house. The branches, however, of the family which was appointed by act of parliament, to rule over us, are numerous: and with no distant part of the line of succession the blood of Buonaparte is connected. This is one among those events which are deemed curious, that the history of life frequently brings to our view: for it is not unlikely, that through this very branch, in no great length of time, the blood of Buonaparte may flow in the veins of every sovereign of Europe.

The aspect of the United Kingdom, from the time that the fatal news had reached its extremities, is a satisfactory answer to all that had been urged in various speeches and publications respecting the people on the suspension of the Habeas Corpus Act. Melancholy as is the cause of this manifestation of the loyalty of the people of England, still it is a decisive proof, that whatever might have happened in a few places from the distresses of the times, or the criminal acts of spies set on, or others combining to excite temporary confusion, still the great mass of the people were not affected by it, nor was it likely that any means could operate upon it, to withdraw its allegiance from the House of Brunswick. It is indeed one of the most difficult things in the world to shake the loyalty of a people; and in general it is the disloyalty of sovereigns, which produces at any time general confusion. The effect may not appear in the reign of the sovereign, who committed first the act of disloyalty. His successors may rue the consequences of previous misgovernment. Thus our Charles fell a sacrifice to his own error in governing England for so long a time without a par-

liament, and the best of the Bourbons, Louis the Sixteenth, felt the effects of the mal-administrations of his predecessors Louis the Fourteenth and Louis the Fifteenth.

In all cases of distress we naturally look out for sources of consolation and matter for future improvement. Here indeed is ample subject. On the virtues of the departed every one dwells with mournful satisfaction; and here is the proof that if princes are not wanting to themselves, the people will not be wanting in affection. May this reflection sink deep in the hearts of all who govern and all who are governed. Affection is better than myriads of armed men, and Alexander of Russia is safer from this cause, than from all the terrors that autocracy could excite.

This melancholy subject absorbed the mind too much for the fate of some wretched men at Derby, expiating the crime of high treason by their death, to produce any considerable sensation. The poverty of these wretches, the evident folly of their proceedings, and the general belief that they were urged on by a spy to this criminal conduct, diminished very much the impressions that a charge of high treason naturally excites. There had been murder committed, and the chief culprit seemed to be one of those hardened men capable of engaging in any enterprise, but without talents for the execution of any thing but the mere work of destruction. The old sentence of our law in these cases is very disgusting, suited only to the manners of a barbarous age. A great deal of what is shocking to the feelings of humanity was omitted; but still the exposure of the mangled head, after it had been severed from the body, struck a horror in the attendant multitude, more likely to produce a feeling of abhorrence of the mode of execution, than of the crime which it was intended to impress the most on their minds. It may be justly doubted, whether in a Christian country, any outrage should be committed on the dead. When the breath is out of the body, the man can feel no more. Whatever indignity is offered to his remains, attaches not to him. Yet fallen man is an object of respect for the sake of the living; and if the vengeance of the law were satisfied with the death of the criminal, except when the body is applied to useful purposes for the sake of anatomy, and then it can no longer be called vengeance, the living would be as much deterred from crime as by the present intended means to excite horror also. Still the executions at Derby prove a melioration of feeling on this subject, and let us hope that a farther melioration may not be called for for ages to come.

Another proof of the barbarity of our ancestors has been brought forth to public

notice by a singular appeal to a mode of trial, which, however absurd in itself, was held in very different estimation in former times. A person was lately taken up on suspicion of committing murder on a female, attended with aggravating circumstances. He was tried before a jury of his country, and found not guilty; but our laws allow in such a case the next of kin to call for a new trial. This was done, and the two parties, the appellant and the acquitted person, appeared in the Court of King's Bench. There the latter was called upon as usual to declare whether he was guilty or not of the crime laid to his charge. He denied the guilt, and threw down his gauntlet in open court, as a pledge, that he would maintain his innocence in single combat with the appellant. The latter did not take up the gauntlet, but by his counsel moved for time to consider this novel mode of defence, which was allowed by the court; and on the next appearance of the two parties a plea was set forth by the appellant against the trial by combat, and the argument upon it was put off by the judges till the next term. In this state the matter now rests: but it may be here observed, that, when the appellant's counsel urged the absurdity of permitting the man, who had murdered the sister, to remove his guilt by the chance of murdering the brother, he was called to order by the judge, who would not permit that to be deemed murder which was allowed by the law of the land. This involves a consideration of great importance. The expiation of murder by the death of the murderer derives its origin from a higher source than the municipal laws of a country. It is the Divine command to the whole human race, given at the time of the covenant with Noah: and murder is murder whether the laws of the country call it by that name or not. Indeed a whole nation may be involved in the guilt of it: for with such a crime the apostle Peter boldly charged the Jewish nation, when he said, "Ye have through lawless power murdered the Just One." Yet he was executed with all the forms of law: a charge was brought against him to the proper judge, and by him the sentence of death was past on an imaginary crime. So also Calvin, with the inhabitants of Geneva, murdered Servetus, notwithstanding all the terms and forms of law, by which they carried their cruel sentence into execution. It therefore is not so clear, as the judge seemed to think it, that the counsel made use of an improper expression.

It is not necessary to expatiate on the absurdity of trying a case by single combat. It is felt by the whole nation; and most probably, our statute-book will be cleared in the next sessions of parliament from

this stain upon it. Yet many persons, who can see at once the folly of this expedient, will not be the less ready to justify an appeal to arms, in the case of a dispute between two nations. Has not such an appeal been nine times out of ten equally absurd? And does not a great responsibility lie upon one or other of the nations, for the blood shed in the war? This is a serious question; and, if the nations engaging in the combat, profess the Christian religion, how greatly is its wickedness aggravated, if it takes up arms in an unjust or an unnecessary war! In such cases, many excuse themselves as not participating in the guilt of the country which is in fault, because, they say, our voice could not be heard; but this will certainly not excuse those, who, by their language in conversation or in sermons, encourage the spirit of war, and foment, instead of assuaging, the causes of discord. The shedding of men's blood involves an awful responsibility; and whether it be by the single combat in lists, witnessed by judges, or by nations in the field of battle, or by individuals, according to the preposterous notions of honour, in duel, the voice of the avenger of blood cannot be stifled. The curse of the first-born, Cain, rests upon the murderer. Yet these sentiments will meet with a sneer from the men of this world. Even the other day, a duel was announced between a foreign prince and a general, with all the circumstances of time and place, and a set of seconds on each side. Unhappy wretches! Little do ye think of the value of your own souls, and the blindness, wickedness and folly of your prejudices.

The parliament of France is assembled, and a great question is brought before them, that of the liberty of the press. It will, probably, end in the victory, as it is termed, of the governors over the governed, in exposing to the penalties of law those who have the courage to speak the truth. There cannot be a doubt that the pen, as well as the tongue, may be guilty of great offences; yet in the prevention of them, care must be taken, that greater injury is not done to the cause of virtue and truth, by the laws against supposed libellers, than could be produced by the worst effusions of the worst of men. The debates upon this subject will be interesting, and afford matter for deep reflection. Yet, in spite of every thing, the press is so powerful an engine, that the maddest governors will find it out of their power to subdue it. Good governors will never be afraid of it. Its benefits are far superior to the trifling inconveniences that may occasionally result from it. Fire is a most destructive element; yet, who would consent to have his grates destroyed, because houses have been burnt down?

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